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1 1 1

A CHURCH SCHOOL OF THE AIR

Eastern Oregon uses a modern evangelistic method

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FUTAI YAMEN CAMP SUCCORS REFUGEES

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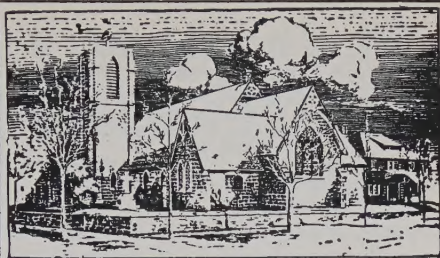
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Who? What? When?

(Not to mention How? Why?
and Where?)

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The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Retired

Vol. XCVII

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No. 7

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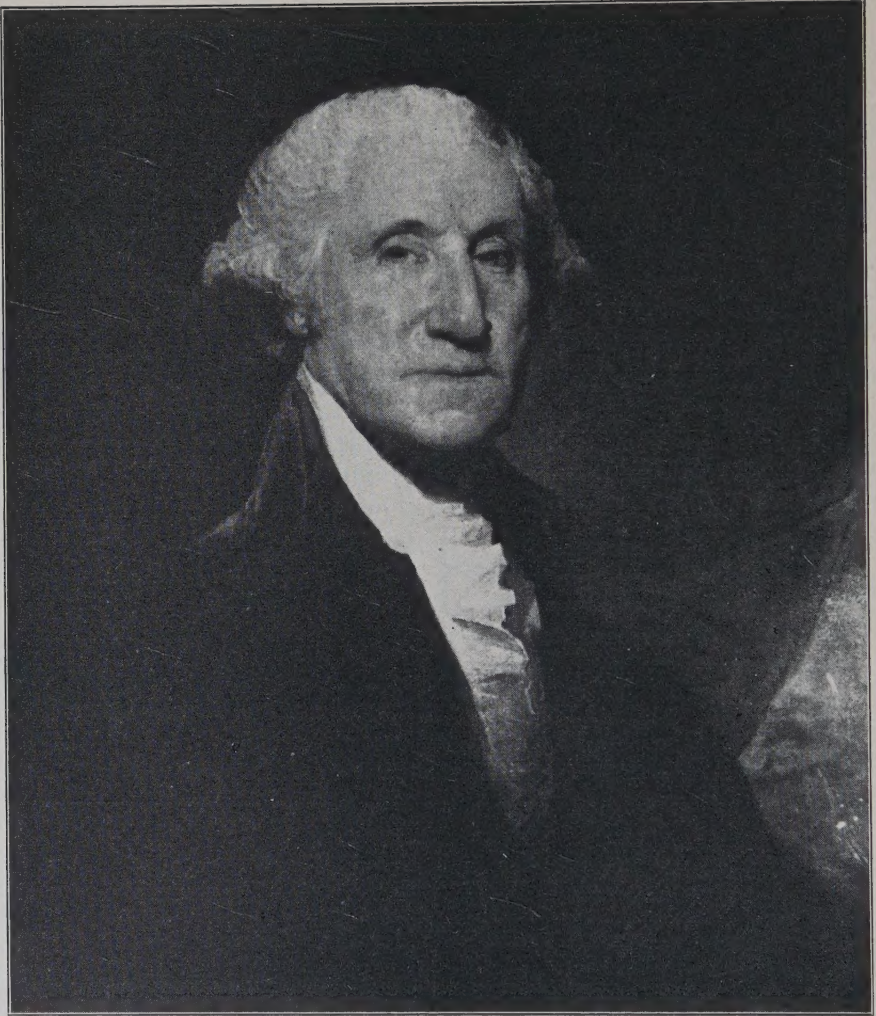
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WHATEVER MAY BE conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. . . .—*Washington's Farewell Address.*

The Spirit of Missions

VOLUME XCVII

No. 7



JULY

1932

Nameless Thousands Await the Church

Archdeacon Thomas coöperates with KJFI to introduce Church School of the Air—a twentieth century mode of Christian evangelism

By the Rt. Rev. William Procter Remington, D.D.

Second Missionary Bishop of Eastern Oregon, 1922-

THE ROMANCE OF THE West, so charmingly pictured a generation ago by Bret Harte and Owen Wister, has gone the way of all frontier life, swept aside in the path of that great machine we call modern civilization. Cowboys, miners, and sheepmen remain, but somehow they are not the same; the four-gallon hat, the burro, the round-up, the covered wagon look out of place in the highway and on the streets of up-to-date well-paved, well-lighted towns growing up everywhere. At a recent gathering a group of youngsters entertained us with some of the old-time songs; but alas! they were new to all the young people present.

Jingle Bells was familiar, but not *Buffalo Gal*, *Oh! Come Out Tonight*, nor *Bury Me Out on the Lone Prairie*.

It is still hard to realize, for the fading light of the western sun and the pot of gold at the end of the rainbow trail

caught the imagination of a frontier-loving people who from earliest colonial times were the pioneers of a vast continent. It is inevitable that the next ten years will see another great migration westward. There are still vast tracts of land to be taken up and settled; the machine which is driving men and women out of industry will have to be harnessed with wheels and tires and a gasoline engine and driven across the prairies again, filled with the denizens of over-

THE SPIRIT OF MISSIONS has long believed in the radio as an effective evangelistic medium, especially in reaching our neglected isolated people. Many, many months ago we gave tangible expression to this belief in the publication of an article, *A RURAL CHURCH OF THE AIR PROPOSED*, by the Rev. William Payne of Madera, California, (May, 1931 SPIRIT OF MISSIONS, page 309).

Now from another part of the Pacific Coast comes the story of how this proposal has worked in actual practice. A few weeks ago the Editors discovered the Bishop of Eastern Oregon virtually bubbling over with an article. It needed but little persuasion to have him commit his article to paper in order that we might share this modern missionary effort with our readers.

crowded cities, seeking bread and a new chance at life in the Far West.

That migration would begin immediately from the ranks of the millions of

THE SPIRIT OF MISSIONS



PARTICIPANTS IN EASTERN OREGON'S CHURCH SCHOOL OF THE AIR
This group in Weyerhaeuser Logging Camp is typical of the small Sunday schools which have sprung up as a result of Archdeacon Thomas' weekly radio Bible lesson

unemployed if only they could get a "grub stake" and could be assured that a real living could be found. An Oregon clergyman, active in relief work, recently proposed that unemployed men be given a "grub stake" and sent out with pan and pick into the mountains again, for there is still "gold in them thar hills." Much better than an improvised dole! Our constitutional rights to life, liberty, and the pursuit of happiness will have to find some new guarantee in these days. Why not small farms under expert general supervision, planned production, and sales agencies? It is coming, and the Church in a missionary jurisdiction such as Eastern Oregon must be ready for it, so that when it is set up the Church can make its contribution to an experiment far reaching in its effects upon our country.

The missionary emergency confronting our own Church has affected every other Christian body doing work in Eastern Oregon, and the result has been combinations of competing churches and the abandonment of many fields which cannot be made to pay. Many evils of "our unhappy divisions" are now being cured by the inexorable law of economic necessity. Ministers must be fewer, but better; more zealous and more efficient. Well-educated, well-trained men with what the

late Charles David Williams called "over-plus," can do almost anything in a town of four or five thousand people, crying out for real leadership. Rural missionaries, with a car, a passion for souls and the pastoral gift, can mould and shape this new migration from city to small farm.

We are finding already in Eastern Oregon that the opportunity is almost unlimited, and the results for the future loom large. The communicant list of the district has only increased by two hundred since accurate statistics began in 1924, although eleven hundred have been confirmed in the nine years. Where are the nine hundred? Some lapsed, I fear, but the vast majority were young people who have grown up, gotten jobs or married, and moved to the larger cities. But no amount of statistics can evaluate the work for Christ in such a missionary field as this. We are more than numbers, we are an influence, a challenge, lifting up standards not only for our own people but (dare we say it) for the other Churches about us.

Recently Mrs. Remington and I picked up two young lads on the highway at Baker, and they drove with us to Emigrant Springs on top of the Blue Mountains where we built a fire in the last of the winter's melting snow and cooked

NAMELESS THOUSANDS AWAIT THE CHURCH

chops and coffee. Then on to Pendleton. These waifs, hitch-hiking from Missouri to Los Angeles, had "graduated" from an orphan asylum; they were fifteen and sixteen years old, and we found them well-behaved. They had slept in jails along the road, so I decided that they should know the comfort of a bath and a bed for the night.

In talking with the boys and in examining their clothes, I could find no mark of identification anywhere. So I gave them instruction in Baptism, baptized them, and presented each boy with Bible, Prayer Book, and baptismal certificate. Nothing to me is more tragic than homeless and nameless persons. The loss of relationship to God and of consequent sense of personality in our pagan America is far more present in the hitch-hiking caravanning days than when rapid transportation was unknown. Alas! we had to let these boys go on (a postal card later on informed us of their arrival in Los Angeles), but perhaps one little touch of home and the grace of God in Baptism gave them something to remember which was different from the hard

floors of jails and the care of kindly sheriffs. Can the work of the Church in such a rural field as Eastern Oregon be better described than that of giving people a name and making for them a home whose influences mould and touch life wherever it can be reached?

There are still thousands in Eastern Oregon, corresponding to the millions elsewhere, who are waiting to be brought into contact with the Church which alone can save them. As Dr. Fosdick writes in his last book, *As I See Religion*, "multitudes of people are out with props to shore up religion. Vital religion, like good music, needs not defense but rendition." The impression the first Christians made was that religion kept them going. If we could recover that attitude, necessity would not arise to raise a Deficiency Fund just to keep the Church going.

Last January, the Ven. J. Henry Thomas, in the Klamath Falls region of southwestern Oregon, inaugurated an experiment in reaching the homeless and nameless, which now has become an assured success. If it can be adequately followed up it would build for the future



THE CENTER OF OREGON'S CHURCH SCHOOL OF THE AIR

In his weekly Sunday morning broadcasts, Archdeacon Thomas is assisted by these high school girls who play and sing. Whenever possible radio pupils are brought in touch with regular Church schools

as nothing else we have undertaken. It is essentially a modern method of publishing the Good News.

When Station KJFI was opened on January 1 in Klamath Falls, Archdeacon Thomas was asked to take an half-hour at nine o'clock on Sunday morning to teach a simple Bible lesson which would meet the needs of children unreached by any other method. KJFI has, conservatively, a day-time coverage of ten thousand persons, even in this sparsely populated area, and we only wish it was strong enough to reach into every home throughout the State. It was soon found that the children loved these simple definite instructions, hymns, and the happy way Archdeacon Thomas taught them all as one big family. As there is only one radio in every four farm homes in Klamath County, groups were organized and children were brought to places where they could hear the broadcast. Thus small Sunday schools meeting regularly for further instruction have sprung up in logging camps and school buildings and Grange halls. This summer, Miss Martha Jones is in Klamath County to help Archdeacon Thomas organize these groups, to provide proper material and to aid the teachers already at work.

In the experimental stage there were no standards, no literature, and no suitable hymn books which could be used. It has been a really pioneer effort along lines where no one has yet blazed a trail. Services and sermons have been broadcast, but a Church School of the Air, as a means of evangelism and Christian nurture, had not been undertaken before so far as I know.

Several valuable lessons have already come out of this effort. It has revealed a positive need for such a Church School of the Air; it has become one of the most popular features of Station KJFI, whose promoters have generously given this half-hour without any cost to the Church. Again we are dealing with those who have the most vague concepts of God and Christianity, and we are reaching grown-ups and parents through the key put into the hands of little children.

Practically all those reached have Protestant backgrounds. The broadcast must be definitely a school and not a Church service; the lesson taught as a story. Devotional life is built up through suitable prayers with everyone listening in, in a proper and reverent attitude and joining audibly in certain ones. Thus the weakness of most broadcast services is avoided, where sometimes people are lolling about talking or smoking while God is being addressed. Throughout the whole effort it must be kept in mind that standards in prayer, hymns, knowledge, habits, and attitudes are to be uplifted.

Follow-up work and personal contacts are most essential for real success. This Archdeacon Thomas has done assisted only by his wife and his "dependables," a group of high school girls who sing and play for his weekly broadcast. It means many visits, letters, and the sending out of memory lessons, pictures, and greetings on Church festivals and birthdays.

Every student receives a lesson leaflet which has to be uniform but is graded to fit beginners, primary, junior, high school, and adults, and shut-ins. An enrollment button is given and treasured, and the usual reward cards for attendance and scholarship. Contacts with other schools, the nearest one or the one of the parents' or child's choice, are developed, so that the Church School of the Air encourages rather than hinders regular attendance on the Sunday school of any Christian body.

Some of the letters received have been most interesting. A boy bedridden for life but mentally bright and keen, listens in every Sunday. One woman wrote, "You can't realize how glad we are to have such a fine Sunday school right in camp when we are snowed in." From Poe Valley, where a school meets every Sunday in a Grange Hall with an attendance of about sixty-five, comes the word, "I believe you will be interested to hear that last Sunday the people of our community got together and organized a Sunday school. We had forty-eight attend our first meeting. May God bless the work and may the Church School of the Air continue to thrive and grow."

Futai Yamen Cares for 4,000 Flood Refugees

Christian forces, both Chinese and foreign, are vital factor in bringing prompt relief to men, women, and children made homeless by flood

By the Rev. Hwang Swei-ch'ang

Diocesan Missionary, Hankow, China

IN sending this article to THE SPIRIT OF MISSIONS, the Suffragan Bishop of Hankow writes:

"Some years ago, accompanied by the Rev. Robert E. Wood, I went from Sinti across the Red Lake to Chuho. How vividly I now recall the details of that trip! Shortly after we set out, a heavy rain came on; the boatman was determined to turn back but we insisted upon going on. For two hours we waited in the sedgy lake; then the rain ceased, and we went on. By dark we had entered the narrow channel leading to Chuho, but it was midnight before we tied up. The return from Chuho was overland to Losan, walking on the dykes, raised at least ten feet above the fields.

"Last year, this whole region, subject to flood from both the Han and the Yangtze Rivers, was one vast sheet of water and all the population, which survived, floated down to the hills about Wuhan.

"In other parts of China, when the waters receded, the farmers were eager to

take their families back to the land; but the dwellers in this large delta of the Yangtze and the Han, known as Mienyang County, were unwilling to return, not because they feared the flood, but because the whole region was in the hands of communist hordes. The farmers said that they would rather starve to death than die through communist tortures; recent reports of which are really unbelievably cruel.

"The hearts of all Christian workers have been cheered in the midst of these calamities through the thought that while flood and communists have kept us from going to the country, the Christian forces have been able to do so much for the refugees in the camps. Especially has this been true of the work for widows and orphans gathered in the Futai Yamen Camp, described by Mr. Hwang in the accompanying article. Mr. Hwang is managing this camp for the Government flood relief agency and has been able to save many lives by his cheerful insistence upon prompt and sufficient relief."

THE UNPRECEDENTED flood of last summer has filled the surrounding countryside with refugees. The National Flood Relief Commission and various charitable guilds, put up mat huts for these people to live in, but just as the severity of the winter cold came on, the work of the flood relief commission was interrupted by the break-up of the national Government and there seemed to be no hope of adequate relief for the widespread distress.

Fearing that so many refugees might cause riots, the officials ordered them all outside the city. But there were many

women and children, many sick and aged men, who had no one to look after them. If they were left to beg about the city, not only would they be a nuisance, but it would offend all ideas of the love we owe to our neighbors. Consequently the Hupeh Christian Committee for Flood Relief decided to open a temporary relief camp for women and children and for men who were sick or aged in the old Futai Yamen on the Fu Yuen Kai. The Rev. Hwang Swei-ch'ang, as chairman of this committee, with Bishop Root's permission, appointed the catechist Hung Yeun-K'ai as manager of this camp. At



REFUGEE WOMEN ARE TAUGHT TO SEW

Young widows of the camp have been organized into an industrial mission where they also learn to read and have regular times for Bible reading and prayer

first the camp was limited to two thousand people, but subsequently the number was increased to three thousand, and finally to four thousand. At present there are 4,013 under our care, including twenty-three old men who have no son to care for them, 1,735 are women, and 2,255 boys and girls. Some of these people were sent by others and some came of themselves to our doors.

After a short interruption, the work of the flood relief commission was resumed under two heads—dyke building and direct relief. A part of the latter is our work in the Futai Yamen Camp (all the expenses of which are provided by the flood relief commission).

The conduct of a refugee camp ministering to thousands of people is a large task when but the simplest needs are cared for; but we tried to do more—to care in some small measure for the physical, mental, and spiritual needs of our people in distress.

The first responsibility is, of course, to provide the refugees with food. Twice a day they are given all the soft rice that they can eat. Every three days pickles are added. On Sundays there is a special treat of small fish or meat or some other delicacy—tangible teaching of God's love for them and that Sunday is a holy day.

Many people living in congested quar-

ters increased, of course, the incidence of sickness. In addition to the constant general supervision of Dr. Kwei Hsiung-wu of the Medical Department of the Flood Relief Commission of the central Government, we have a resident Chinese doctor and two Chinese women nurses. Their services are supplemented by two or three Chinese nurses from the Roman Catholic hospital who visit the camp to distribute medicines.

Old people and weak children receive the same treatment. One of our number is designated to distribute arrowroot and other simple remedies to the sick. Recently the Hupeh Provincial Christian Council contributed five hundred dollars to provide *teo chiang* (bean milk) to the young mothers in addition to the extra sugar and fresh fish soup which we are giving them. Members of the various missions such as the Swedish Mission and the London Missionary Society have been of great assistance in this work.

In the beginning smallpox patients and other contagious cases were sent to a special Government hospital. That institution, however, is now closed and contagious diseases are a problem. We have set aside two small huts for them but other sick people must stay where they are. Serious cases are sent to the Church General Hospital.

FUTAI YAMEN CARES FOR 4000 FLOOD REFUGEES

As the thousands of children in the camp had no opportunity to study, the American Church Mission opened a refugee school under the Rev. Paul T. T. Seng as principal. Nine men and women were assigned by the Mission to teach in this school which now has an attendance of eight hundred children. Special instruction was given in physical training and music, the latter on several occasions by Jordan Lio of Wuhan University, who composed a song against foot binding. This was taught to the children so that they could sing it to their mothers who have not yet given up that old custom.

The women in the camp, who are all from the country, are naturally very illiterate and quite superstitious. Accordingly meetings were started at which three Biblewomen from Wuchang preached the Gospel to them. Several members of the Christian and Missionary Alliance have voluntarily helped in this work; one member providing *peiwo*s (bed

quilts), clothing, and even money for those who seemed the poorest. Another member has opened an industrial mission in Liang Tao Kai for twenty-three young widows who are taught to sew. They are learning also to read and have regular times for Bible reading and prayer.

Every Sunday more than a hundred of the adult refugees go of their own accord to one of the city churches. The school children drawn up in regular order, with flag leading the procession, march to church where a special service is provided for them. They have already been to St. Saviour's, St. Michael's, and Trinity.

A large part of the success of this vast undertaking rests on the personnel of the camp officers, all but three of whom are Christians. If they had not been under Christian teaching, could they have shown such a spirit? As they are Christians, they say grace before meals and the few non-Christians follow their lead. So the atmosphere of the camp is filled with Christ's spirit of sacrifice and service.

Some Missionaries from Province Three^o

FROM THE DIOCESE OF MARYLAND

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†THE RT. REV. W. M. M. THOMAS (1904), Blacksburg	Missionary Bishop of Southern Brazil
EVELINE DIGGS (1916), Baltimore	Mission of St. Mary the Virgin, Sagada, P. I.
HAZEL GOSLINE (1925), Baltimore	St. Hilda's School, Wuchang, China

FROM THE DIOCESE OF DELAWARE

‡THE RT. REV. S. HARRINGTON LITTELL (1898), Wilmington	Missionary Bishop of Honolulu
MARGARET RICHEY (1923), Wilmington	St. Elizabeth's Hospital, Shanghai, China
THE REV. ROBERT T. DICKERSON (1928), Wilmington	St. John's School, Cape Mount, Liberia

FROM THE DIOCESE OF WASHINGTON

§THE RT. REV. NORMAN S. BINSTED (1915), Washington	Missionary Bishop of the Tohoku
RUTH BURNSIDE (1912), Hyattsville	Tokyo, Japan
MARGARET PAINE (1922), Washington	Kyoto, Japan
EDITH L. FOOTE (1923), Washington	Kyoto, Japan
Margaret Hester (1928), Washington	Kyoto, Japan
*DR. LEIGH STOEK (1930), Chevy Chase	St. Luke's Hospital, Porto Rico, San Juan

^oThis is the last of a series showing whence our missionaries come. Other missionaries from the Third Province appeared in THE SPIRIT OF MISSIONS for December, 1929 (Virginia), p. 776; January, 1930 (Pennsylvania), p. 19; and June, 1932 (New Jersey), p. 376.

†Consecrated Suffragan Bishop, 1925; elected Bishop, 1928.

‡Consecrated Bishop, 1930. §Consecrated Bishop, 1928. *On sick leave.

On the Road to Christian Reunion

Growing Protestant appreciation of the Orthodox as logical instruments of reunion gives Anglican Communion strategic position

By the Rev. William C. Emhardt, S. T. D.

Counselor, Commission on Ecclesiastical Relations

THE recent happy outcome of the discussions between representatives of the Old Catholic and Anglican Churches, lends a particular timeliness to the always vital and practical consideration of Christian unity.

At the suggestion of THE SPIRIT OF MISSIONS, the counselor of the Commission on Ecclesiastical Relations, the Rev. William C. Emhardt, has prepared a series of four articles dealing with the relationships between the several large branches of Christendom. The present article which introduces this new series considers the larger relationship between Anglicans, Orthodox, and Protestants. In succeeding articles Dr. Emhardt will discuss the Protestant attitude toward the Eastern Church, with reference to how that attitude affects and is appreciated by the Anglican Communion. The series will end with a concrete statement of practical accomplishments, especially in the Near East.

SEVERAL TIMES DURING the last General Convention I was asked what was the cause of my interest in the Eastern Churches. To this the answer was natural and seemed logical.

Many years devoted to the study and analysis of rural life in America prior to 1919 had revealed to me in a startling way the evils of a divided Christendom. Since 1919 intimate contacts with leaders in the Protestant world have disclosed an increasing common interest in the Eastern Churches and their place in the movement towards unity. In this experience the answer to the initial question is found. Interest in the Eastern

Churches is the result of my interest in the larger program of Christian unity.

The next question is anticipated and the answer ready. Why not confine our efforts to the promotion of unity at home? No one who prays for the unity of the Church should abate for a moment his efforts toward promoting a better understanding among English-speaking Christians. Is an Anglican, however, in a position to go further? Conviction that in the appointed time the Anglican Communion will be a dominant element in the processes that effect reunion is not confined to Anglicans. Can the Anglican Communion in its present state make this contribution?

History would seem to indicate, not that the light of Anglicanism has been hid under a bushel, but that her gifts had been misused. Catholic in heritage and teaching, the Church of England was never Catholic, nor even Anglican, in policy until she gave official recognition in 1787 to the Episcopal Church.

Social and political exclusiveness at home and disregard of her full mission to the British Colonies had stultified the potential forces of Anglicanism. After nearly a century of patient endeavor to effect reunion, the conviction seems to be growing not only within her communion, but also without, that while leadership may be offered and even sought within the Anglican Communion, the key to reunion must be found elsewhere.

In recent years the appeals of Near Eastern refugees and the popularity of Mediterranean cruises has focussed the attention of religious leaders upon the Eastern Churches. A consciousness of

ON THE ROAD TO CHRISTIAN REUNION

their intrinsic worth and of the strategic position of the Eastern Churches has dawned upon the Protestant mind. Is there not something in the immediate horizon more promising than the century old program of the Anglican Communion as the *via media* between Protestantism and Romanism? Should not the outlook be changed and reunion of Christendom be sought not through compromise with Rome, but the creation of a Catholic and democratic Church which will be appealing even to Rome?

That the Protestant mind is thinking along these lines was illustrated last summer. I sat at the table with a group of English and American bishops together with leading American and European Protestants. Conversation turned upon the prominence of Eastern prelates in inter-Church conferences, and the marked difference in progress of the Anglican approach to Orthodoxy as compared to that with the Protestant bodies. I suggested that American Protestants viewed union between the Anglican Communion and the Eastern and Old Catholic Churches as the first and most essential step towards reunion. When an English bishop took exception to this statement, one of the most prominent American Protestant leaders was asked to answer. His reply was an emphatic endorsement of the statement. He could recognize the strategic position of the Anglican Communion as the leader in the movement

towards reunion, but could not accept Anglicanism as the *terminus ad quem* of unity or as the conserver of the sole program of reunion. The Orthodox had revealed themselves to him as the logical instruments of reunion.

Later at a meeting of the Executive Committee of the Universal Commission on Life and Work, at Cambridge, England, budget adjustments were under discussion. When the appropriation for co-operation with the Eastern Churches was considered, an outstanding British Protestant urged that the appropriation be increased on the ground that such co-operation was of supreme importance.

Such instances drive the Anglicans to searchings of heart. We naturally ask what is there in Eastern Christendom and in the relation of the Anglican Communion to the Eastern Churches that has effected this new attitude.

One seems to detect a cynical challenge that the physician heal himself. For decades the non-episcopal groups have patiently listened to the suggestion that they approach the Anglican Communion as a united body. At the same time our Protestant brethren must view with amusement the lack of unity among those communions claiming a non-papal or democratic organic episcopate. If Protestants are asked to fuse, why should not the episcopal bodies fuse? Anglicans, Swedes, Easterns, and Old Catholics pride themselves in orders derived through the



CONTINUATION COMMITTEE OF THE STOCKHOLM CONFERENCE
This international organization, which will meet soon in Herrnhut, Germany, seeks to further common action on social and related problems between Christian bodies

historic episcopate. They claim a common heritage but do not practice intercommunion. How can they be considered as sincere proponents of unity? This criticism does not come to the surface, but surely it must exist. It is natural therefore that the movements that are drawing the episcopal bodies together are viewed by our Protestant brethren as an earnest of wisdom as well as sincerity.

Combined with this is the satisfaction afforded the Protestants when they see the movements towards union with Rome removed from the immediate foreground. Rome must always loom largely in the program of reunion. Until she ruthlessly destroyed the bridges, it seemed that all roads led to the Holy See.

The decree on Papal Infallibility, the Bull on Anglican Ordinations, and recent pronouncements on Christian unity and coöperation have led to a careful analysis of Rome's position and a revaluation of her boast of a strength that comes from internal unity. The Pope, formerly considered the head of a harmonious family, is revealed as the visible head of a communion composed of groups of ill-assorted and in some cases discordant national or racial Churches. The Sovereign Pontiff is accepted as the absolute ruler of Churches that differ in credal expression, worship, and polity. The evidence of such practical disunity combined with the absolutism of the Papacy has dimmed the lure of Rome. Any movement within the Anglican Communion that seeks unity along democratic rather than oligarchic lines is welcomed by the Protestants.

The international aspects of this association of Anglicans with the continental episcopal Churches is recognized as a factor that will alter the Anglican outlook. Anglicanism is still insular in its outlook and application. Its traditions link it with political and social privilege. The assumption that these conditions exist throughout the communion is unfair and untrue. Nevertheless, the assumption will persist so long as the scope of Anglicanism is confined to the sphere of Anglican influence. The merging of the An-

glican Communion into an association with an international background and outlook automatically changes the basis of negotiations between Anglicans and Protestants. The insular, albeit universal, Anglican Communion will speak through the international association of episcopal Churches with greater assurance than is possible today.

There is little doubt that with the growth of the conception of the organic Church in the Protestant mind, historicity should become a potent factor in the program of a united Church. Throughout Europe and to some extent in America the head of an ecclesiastical group is given the title of bishop. Frequently the possessors of such titles have regretted its emptiness as contrasted with that of the Roman prelates in the same district. A desire to speak with authority is inherent in the basic connotation of the ministry. Without attempting to grasp its nature, religious thinkers sense the need of a historic ministry and readily accede to the suggestion of the need of an historic episcopate. No protagonist of Christian unity can conceive of an universal or Catholic Church that excludes the episcopate. An episcopate depending entirely upon Anglican sources is not increasing in popularity among Protestants. Can this be, or rather is it not, because they recognize a less difficult way through a more comprehensive association of exponents of the historic episcopate in all the democratic non-Roman communions—Swedes, Anglicans, Old Catholics, Easterns (both Orthodox and Apostolic)?

Later it may be possible to demonstrate that theological thought as interpreted by the Eastern Churches is more appealing to the modern Protestant mind than that which is necessarily defined in Western terminology.

This would seem sufficient, however, for the moment, to indicate that to the mind of the thoughtful prophet of unity among our Protestant brethren, the Eastern Church is considered one of the caryatides supporting a program of unity.

To be continued

Answering the Call for Negro Betterment*

Voorhees School combines the industrial, agricultural, and academic in training colored youth for lives of real service to their people

By George A. Kuyper

Supervisor of English, Hampton Institute, Virginia

A FEW MONTHS AFTER assuming the principalship of the Voorhees School, Joshua E. Blanton wrote:

Voorhees is one of the best places I have seen for the effective combination of industrial, agricultural, and academic work. . . Seventy-three per cent of its graduates are from rural homes. Eighty-three per cent are following trades they studied while at school. The call for Negro betterment, the hope for better relations between the white and colored people of our section of South Carolina, the chance for agricultural and industrial development through better homes, better churches, and better schools, are uppermost in my work at Voorhees.

Several years later, he wrote:

Training young men and women to live lives that are mutually helpful to both the white and black races is our great job at Voorhees. This is what the Voorhees School must do if it is to be really successful. Therefore we are . . . trying to develop level-headed, sane, qualified men and women who love their country and are trained along three lines: the hand-line, the head-line, and last, but most important, the heart-line.

At a time when many small schools, because of too hasty programs of expansion, are desperately trying to keep afloat on the educational sea, it is satisfying to discover one place where wise and firm hands have cut out a small field and continued doing within that area as nearly perfect work as possible.

*From *The Southern Workman*.

That, I feel, is true of the Voorhees Normal and Industrial School under the guidance of its two leaders: Joshua E. Blanton, its principal, and Martin A. Menafee, its vice-principal. This school is not stretching to do things beyond what it can do well. Its aim is:

To prepare young men and women, through trades and academic training, backed up by Christian character, for lives of real service, having in mind the thousands of rural boys and girls who have not yet seen the light. . . . The methods of instruction aim* to correlate and combine the academic studies and industrial training, in order to make better classroom teachers and efficient mechanics.

The principal's desire is to give an excellent high school and two-year normal school course, which will produce a well-trained graduate who can go into the rural sections of the South and do a capable piece of work as teacher or mechanic, or who can successfully continue his studies at any college. About fifty per cent of the graduates of Voorhees go on to college; during the last four years almost the same proportion has gone into teaching. Since there are five Negro colleges within a fifty-mile radius (Allen, Benedict, Claflin, Paine, and State) offering four-year college programs, it is the main wish of the principal to keep Voorhees a real industrial and agricultural



JOSHUA E. BLANTON
Principal of the Voorhees School

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VOORHEES SCHOOL TEACHES USEFUL TRADES TO NEGRO YOUTH
Brick masonry is one of five trades taught to boys in this Institute school. Eighty-five per cent of Voorhees students follow the trades learned in school after graduation

school with a strong two-year normal course to prepare teachers for the public schools of South Carolina and Georgia, where most of its graduates go.

The Denmark Industrial School was founded on April 14, 1897, by Elizabeth E. Wright, a graduate of Tuskegee Institute. She began with two teachers and fourteen pupils, in an upper room over a store, with two borrowed chairs and a borrowed bell. She had no money for rent, but two rooms were given to her free.

The school's needs soon outgrew its location and through the generosity of Ralph Voorhees its present tract of four hundred acres was secured. Its name was changed to Voorhees Normal and Industrial School. In 1902, the school was incorporated by a special act of the Legislature. Through years of devoted labor on the part of Miss Wright, her assistants and successors, the school has grown. Particularly is this due to the enthusiastic efforts of its present principal and his wife, both of them Hampton graduates and both of whom, building upon foundations laid by their predecessors, have put into Voorhees their wholehearted and mature efforts, Mrs. Blanton being the highly successful director of the teacher-training work.

Today there are twenty-one buildings, thirty-four teachers, and an enrollment of

657 students, including 489 students in the grades, most of whom come in every day from the surrounding district. For these children the county pays seven teachers for seven months. There are 143 students in the high school division, and twenty-five students in the normal course. For these latter, excellent opportunities for practice teaching are furnished in the two model school buildings which house the grades, one of which was erected through the aid of the Julius Rosenwald Fund.

Soon after his arrival at Voorhees in 1922, Mr. Blanton, through the coöperation of George Foster Peabody, the loyal friend of Negro education, was successful in securing the interest and coöperation of the American Church Institute for Negroes, an accredited auxiliary to the National Council of the Episcopal Church. This organization has been of great financial help, though the relationship has not been absolutely one-sided. Since 1925, Mr. Blanton, through his visits to many parts of the country, has helped, by singing and speaking, to raise money for half a dozen buildings at two other schools in which the Institute is interested. Unfortunately, shortly after the main building campaign for Voorhees itself was begun in 1930, the campaign had to be postponed. Nevertheless funds for three new buildings were secured.

ANSWERING THE CALL FOR NEGRO BETTERMENT

Friends of the Church in the Diocese of Massachusetts helped to build a new classroom building—Massachusetts Hall. This splendidly appointed building, occupied for the first time in March, 1932, replaces the old Academic Building, erected twenty-eight years ago at a cost of twenty-five hundred dollars and propped up, inside and out, for several years. Other Massachusetts friends provided the necessary equipment.

Recently ground was broken for a new building to provide accommodations for the girls' industries and guest hall. This building is largely the gift of members of St. James' Church of Wilmington, North Carolina, whose rector, the Rev. W. H. Milton, was responsible for kindling the interest of his parish in the Voorhees School. Funds for a girls' dormitory have already been received, and work on it will be commenced shortly. Falling stocks and restricted gifts postponed requests for another building which is badly needed—a boys' dormitory. The present building has been antiquated for years.

The four hundred acres of Voorhees' campus impress the visitor with their

possibilities which are gradually being realized.

The Administrative and Library Building is a two-story brick building, containing the principal's and the treasurer's offices, the library, and the Y. M. C. A. headquarters. The Booker T. Washington Hospital is a large two-story brick building, with thirty rooms, including wards for men and for women, private rooms, and an operating room. Two rooms of this building temporarily house some of the girls' industries. Bedford Hall, a one-story brick building, contains the students' and teachers' dining rooms and kitchen. The Menafee Trades Building is a modern brick building.

Students come from ten States. Boys are taught five trades (blacksmithing, brick masonry, carpentry, wheelwrighting, and auto mechanics) and practical and scientific farming. A careful check has revealed that eighty-five per cent of Voorhees graduates and ex-students have followed the trades they took while at the Institute.

It is the principal's hope that through careful planning and capable instruction the trade and agricultural divisions of the



STORING CANNED GOODS FOR WINTER USE AT VORHEES

The fruits and vegetables used during the term time are grown on the farm and canned by boarding department girls who are thus helped to pay their school fees

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school will be steadily strengthened. A registered, purebred Guernsey bull, two full-blooded Yorkshire pigs, and a number of blood-tested Rhode Island Reds insure a good grade of stock for the future. Not only will this aid students and their parents in gaining a greater respect for better stock, but it will help the school reach one of its ideals: to produce all the meat, vegetables, and milk that the school needs. Last year six hundred bushels of corn were produced, while fifteen thousand pounds of string beans, green corn, okra, and tomatoes were canned by the girls who remained during the summer and in this way helped to pay their winter board, thus "learning by doing."

Girls are taught housekeeping, cooking, sewing, and laundry work; a limited number take a course in practical nurse-training.

Every student graduating is qualified to teach in the public schools of South Carolina from grades one to seven, and is given a certificate by the Superintendent of Public Instruction of the State permitting the holder to teach for three years in the public schools without examination.

That the need for this sort of work is great there can be no doubt. There are in South Carolina about 245,000 colored children of school age; to care for these there are at present only approximately four thousand teachers.

A military organization is maintained among the young men of the school,

under the leadership of a commandant, to cultivate habits of order, neatness, and obedience. Military drill and "setting-up" exercises promote manly bearing.

The course of gymnastics for the girls aims to improve their general carriage. The school lacks a gymnasium; hence all the exercises must be given on the lawn.

Expressions of opinion by three friends of Voorhees summarize its value:

The Bishop of South Carolina, the Rt. Rev. A. S. Thomas, says:

The work at Voorhees is developing and is of great promise. Its needs, however, are great, especially at the present time. It affords an opportunity for a safe investment, be it small or large, in the cause of Christian education for the Negro race.

The Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina and chairman of the Voorhees Board of Trustees, adds:

The supreme need of the colored people of South Carolina is for adequate leadership by members of their own racial group. Voorhees is making a valuable contribution along this line—men and women—training the head, the heart, and the hand. Our appeal is not based on future hopes, but on actual accomplishments.

The principal of Tuskegee Institute, Robert R. Moton, expressed his opinion in these words:

The Voorhees Normal and Industrial School has proved of inestimable value to that section of South Carolina in which it is located. Its affairs have been carefully handled in such a way as to win the confidence of the people of both races who have had any dealings with its officials.

THE chief concern of Christendom is that the civilization which emerges from the present chaos shall rest on strong foundations of Christian faith, that it shall find its security in well-established Christian institutions, and that it shall convey to every frontier, both near and far, the life-giving message of the Saviour, Jesus Christ.—
JAMES DEWOLF PERRY, *Bishop of Rhode Island and Presiding Bishop.*

Case Work in Parochial Social Service*

Survey reveals extent to which this essential method is used successfully by parish workers in large and small churches, alike

By Catharine Sharp

Instructor in Sociology, Church Training School, Philadelphia, Pa.

THERE ARE THREE types of social work: community work, group work, and case work. In the work of the Church we must of necessity, to accomplish our purpose at all, work with both the community and the group, but what of case work? Do we need it as parish workers and ministers? Do we use it?

The trend of twentieth century American policies is, away from the wholesale methods of the nineteenth century, toward the more intensive development of technique in our work with people. Following on the heels of this changing attitude we have developed that thing called case work as a tool for helping people out of trouble. No one is better qualified to tell us what social case work is, than Mary E. Richmond, who formulated this definition:

Social case work consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment.

An analogy may serve best to illustrate the place of social work in modern society. The pioneer farmer was a strict individualist. If a hoe or plowshare became dull, he sharpened them himself. If a horse was ill he applied home remedies. He was independent. Later he took his implements to the local blacksmith to be sharpened and called a veterinarian to care for his diseased livestock. With the passage of time, men were employed regularly to go from one farm to another mending broken implements and repairing machines.

In a similar manner we may think of

social work as the service of a repair shop for human personality and social institutions. The mechanic introduces new labor saving devices and repairs or discards old machines. The social worker introduces new instruments of social welfare and discards obsolete ones.

Our public schools of a generation ago prided themselves upon treating all alike, whereas reports of recent investigation show that it is the differentiated treatment of the school child which now possesses the educational leader. Individual differences are now being considered in every field of endeavor. It is necessary to do different things for and with different people and to study their differences, if the results of our work are to be more good than bad. It is necessary to study the social relations of people not only in order to understand their differences, but in order to find a remedy for the ills which will continually beset them.

With this meaning of case work clearly in mind, let us consider the parish worker as the one person (other than the clergy) who comes in close contact with the people. She is the one who of all others is in the best position to understand and help the individuals who need her.

In the study of this question, "Can the Parish Visitor Utilize the Social Case Work Approach?" it was necessary to interview a number of persons working in this capacity, in two of our large cities. Their titles ranged from deaconess and parish visitor to social worker, but on the whole, they were all engaged in the same type of work. This was more nearly the case when they were acting in their capacity with only the help of the clergy.

*Abridged from an address given at the twelfth annual Episcopal Social Work Conference, May 13-17, 1932, in Philadelphia, Pa.



CHURCH TRAINING SCHOOL

Where Mrs. Sharp teaches modern social service to prospective Church workers

It may perhaps seem more convincing if we consider the need of social case work in the Church from the point of view of these people. They felt that quite often, those who sought assistance came to the parish visitor rather than to members of their families, feeling that their needs would be kept confidential. They also felt that in this particular year there was greater need for their services in the middle-class group than ever before. They believed that in this group they were called upon to do their greatest piece of work.

In these individual situations presented to the parish visitor for assistance, it was theirs to diagnose, treat, and cure if possible! They, of course, had to have sympathy, kindness, and understanding for those whom they were about to help, but was this all that was required?

An analogy again will best answer our question. If a member of one's family was taken with typhoid fever, one would certainly have sympathy, kindness, and understanding, but one would also send for the doctor. The folly of attempting to cure a sick body without a careful ex-

amination first is now apparent to everyone. It is equally bad to attempt to cure an individual or family on the basis of a superficial acquaintance with the symptoms of maladjustment.

This would seem to mean, then, that the parish worker's first step in helping people out of trouble would be to fully understand what causes it by a thorough and minute examination of the elements involved. The parish worker's desire to know what the fundamental difficulty truly is, is just as legitimate as the careful examination of the doctor.

To this statement we will hear the inevitable report that such investigation would be rejected by the family in distress. If this is the case, the parish worker would be most unfair in suggesting a remedy for the difficulty. It would be similar to the doctor who diagnosed typhoid fever over the telephone!

The mere word investigation causes some folks to rebel inwardly. Every parish worker and minister, however, is acquainted with the family who has received financial help year after year without showing any signs of improvement. If time had been taken in the beginning to learn more about the family, it would perhaps have been obvious from the first they could not respond to treatment and that the money could have been used elsewhere to greater advantage.

We need not restrict this type of "old problem" to financial situations. The same thing holds true for marital situations and problems of children. The Church receives innumerable calls to arrange for the doctor, the ambulance, or hospital care. Has it yet recognized in these other problems, the same need for expert assistance?

In the past we have felt that anyone could be a parish visitor. That all that was required of her was to see why Johnnie did not appear at Church school or why Mary had not been confirmed. As the old order of social work has passed, so has the old type of parish work. It is justification enough that Christ was not satisfied with providing for material needs only. The old adage

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that we are "not to worry because God will provide" is small help when we are face to face with grim reality and personal difficulty. Is it not therefore the duty of the parish visitor to so equip herself for the job, that she may adequately care for those who call upon her?

In interviewing parish visitors on these problems, it was of interest to note that some of the visitors would not even attempt to straighten out a marital situation, and to others the very problem of illegitimacy was repulsive. Very few felt equipped to handle all cases within the Church and most of them had to turn over the more specialized jobs to outside agencies. If this is the general rule, it would seem necessary that the parish visitor have a thorough knowledge of the agencies in the city to which she might turn for the greatest help. It requires on her part a relationship with those agencies, and coöperation with those agencies that she and they together may offer the family greatest assistance. This means that she has a keen appreciation of the aim and method of the agency to whom she is referring the family.

It is understandable that a situation calling for a highly specialized type of work should in all fairness be referred to the agency best equipped to do it. But has not the Church some responsibility in these matters? We cannot flood our agencies with all the problems of our Church family. I say again and strongly, that the parish visitor should equip herself to meet these situations, rather than admit the Church's defeat by passing them on to others to handle. The parish visitor has a means of entree to a situation which the lay social worker will never have.

Furthermore, she and the Church together have the privilege of a much longer acquaintance with a family than does the social agency and are for that reason even better able to help the family by a more complete understanding of the situation. Is it not wasted opportunity on the part of the Church to neglect this first step which means so much in helping people out of trouble?



DO YOU KEEP RECORDS?

What would happen to this family if there were no records and the parish visitor left?

Can the parish visitor utilize the social case work approach? There is no better answer to this question than to consider situations in which the workers have done so, and done it successfully. The material was taken from churches large and small and churches doing all types of work. It was secured by questionnaire.

The types of people in these various churches fell into three groups: wealthy, middle class, and poor. In almost every situation where the wealthy group was beset by problems, they sought the rector for assistance, while the middle class and poorer group very willingly turned to the parish visitor. In all instances it was explained that the middle class group needing advice had grown considerably larger in the last few years due to financial difficulties and attendant problems.

Certain specific questions were put to the worker regarding such problems as illegitimacy, marital situations, and problem children, the questions of relief and records. The workers in turn gave account of such case work situations as they themselves handled.

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LET US FIRST consider marital problems. With the present economic situation such cases have been increasing in number. It was of interest to find in one church that the rector handled all marital problems after consultation with the parish visitor. In all others the visitors assumed the responsibility.

Mr. P. had been unemployed for a year. Mrs. P. was convinced that he was not making sufficient effort to find work. She began to nag him continually and because of her irritations with her husband she began to take it out on the children. The situation became so unbearable that Mr. P. called upon the parish worker for a job if possible and to ask her what to do about his wife, as his home seemed to be breaking up.

The parish visitor discussed it with him, pointing out the uncertainty his wife must feel for the family because of their lack of money. She also helped him by explaining that his lot was that of thousands of other men and that it was not due to his own shortcomings. The worker then talked with Mrs. P., pointing out the difficulties of finding work at the present time. It was suggested to Mrs. P. that she encourage Mr. P. all she could, because he needed her support and help. Mrs. P. seemed to see his side of the question for the first time.

Here the worker actually took the initiative as a go-between for the two people, interpreting them to each other. This called for continual interviewing of both people at different times and the worker was finally able to save the family. As yet the man has no job, but he has every incentive to do so, because there is harmony in his home and his wife has become an understanding person rather than a nag.

SO MUCH FOR the marital problems. No less important to the case worker is the boy or girl in the choir or Church school who uses those attention-getting mechanisms to disrupt the group and keep it in a state of constant disorder and uproar, or the child who has such trouble at home that he must go elsewhere to

find happiness. One worker told of a child in her scout troop who had been treating the girls to sundaes and had bought them a new silk flag for the troop. It was learned that she had been entrusted with large sums to be deposited in the bank. In the effort to gain the admiration of her group, she had deluged them with gifts to the amount of \$150.

The mother asked the parish visitor for advice. The parish visitor explained why the girl had done it, pointing out that since the father's death the child had been left very much alone while her mother worked, and that in order to attract the other children to her, she had used this method. Although the mother understood, it was agreed that she should not appear to overlook the situation and that the enormity of the thing must somehow be impressed upon the child. The parish visitor spoke with a judge who was a friend of hers. It was agreed that he would scold the child and then place her under supervision of the parish visitor. It all worked as planned and the child and visitor became fast friends. The offense was never repeated, but the adjustment was only made possible because of the worker's knowledge of child psychology and her recognition of the reasons for the child's offense.

What of the child whose home does not afford him advantage sufficient unto his needs and desires. This is the story of Jim W, the oldest of nine children. He first came to the attention of the parish visitor when he was seventeen years old. At this time Jim was employed and earning ten dollars a week, all of which went to his family. Jim's father, Mr. W, never kept a regular job. He felt he was entitled to stay at home and let Jim and his younger brother support the family. Jim's mother was completely dominated by his father. She felt that it was unfair for the boys to have the whole burden and that the home was unpleasant for them, but she felt powerless to do anything about it.

Mrs. W discussed the situation with the parish worker and asked her to watch Jim as she was worried about him. He

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had threatened to leave home. The visitor had several talks with Jim. He felt that he would never advance at all if he had to continue to support his whole family. The situation reached a climax one evening when Jim and his father had a quarrel which ended in Mr. W sending him from the house.

The boy immediately went to the parish visitor, who put him up for the night, finding a permanent home for him the next day.

When the boy did not return to his home Mr. W threatened to go to court. The parish visitor saw to it that she and Jim saw the Probation Officer before Mr. W, explaining the entire situation to him and enlisting his coöperation.

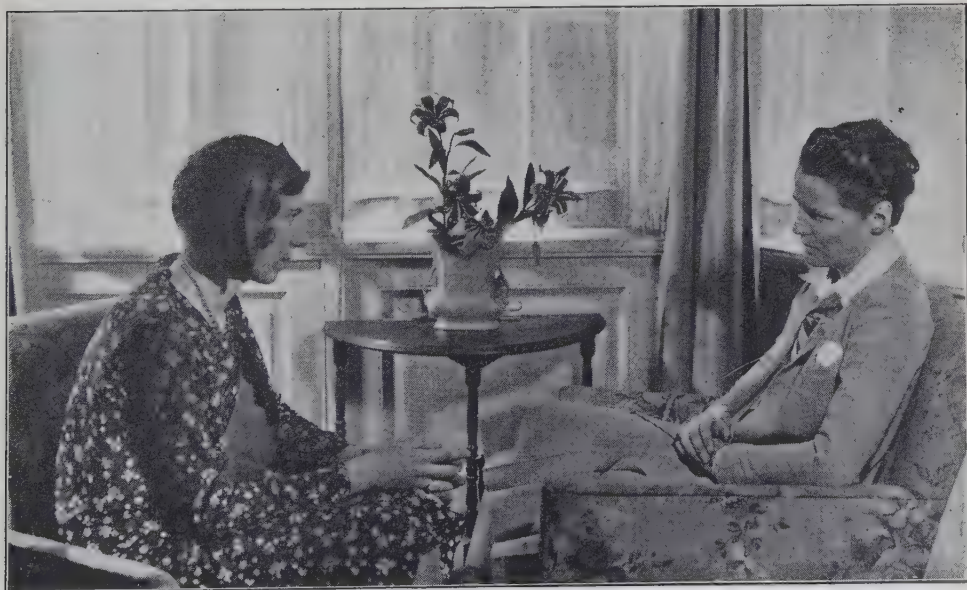
When Mr. W appeared before the officer he was told that his son was not to return home, and that he was to get to work and support his family.

Since Jim has been out of the home, he has got along very well in his work, and together with another boy and an older man is quite happy in his home life. He gives two dollars to the parish visitor every week, which is placed to his account in the bank.

Jim is very fond of his mother and keeps in touch with her. The parish visitor also keeps in touch with Mrs. W, to report Jim's progress. Mr. W is still not working. The family is receiving unemployment relief from an agency. There seems no question but that Jim is much better out of the home, and that his contact with the parish visitor has enabled him to realize his own possibilities.

THE QUESTION of illegitimacy brought forth many interesting responses. One parish worker said the idea was repulsive to her and the situation was turned over to the proper agency immediately. Then again others handled the situation partly in an effort to understand it, and help the person in question, and then turned it over to the proper agency. Still again the third group handled the situation themselves, as a problem occurring to one of their Church friends who had asked them for help and advice. Let us consider such instances as these in the light of the help the parish visitor could really give to people in similar trouble.

One parish worker told of the following situation. The family consisted of



CAN THE PARISH VISITOR UTILIZE THE CASE WORK APPROACH?

"She talked with the girl alone and was able to understand her point of view. . . ." p. 440
(This picture was posed by staff members of a social agency)



THE PARISH WORKER CONFERS WITH AN OUTSIDE SOCIAL AGENCY
Records are important when an outside agency helps the Church in assisting people.
They wish to know all about the Church's contact with the family

Mr. and Mrs. B and five children. Mr. B drank continually and because of this was never able to keep a job. The oldest daughter was the only means of support and she had to turn over all her money to the family. She was young and attractive and men were attentive to her. Her mother was very proud of this attention, never failing to outline to the parish worker, her daughter's conquests. One night the girl ran off and married a young man. Soon after the baby was born.

What was the job of the parish worker, you ask? She first of all attempted to get the mother to understand what she was doing to her daughter by her attitude. This failed. She then talked with the girl alone and was able to understand her point of view as it was obvious that she had used her marriage "as a means of escape" from the burden of supporting a lazy father and five others in the family. The girl had been goaded into accepting these attentions because of her mother's pride in her ability to get them.

The parish worker also talked with the young man in question and liked him

very much. He seemed in love with the girl and willing to take care of her. But after the birth of the baby the young man lost interest. The girl had to wear low heels and he refused to walk down the street with any girl who wore low heels. The parish worker, realizing the girl's love for the man, and his ability to make her a good husband, is now working with both the girl and the boy individually, learning their troubles, understanding their difficulty, and attempting to help them to understand each other. She is doing little with the girl's family because it does not seem to be worthwhile.

This is certainly case work in the truest sense and Christian work of the highest type. Neither of these situations was known to the other people in the parish as they were strictly confidential with the parish worker.

IF WE GO ON the assumption that without entire knowledge of the situation with which she has to deal, the parish worker is handicapped in her work in the Church, we must therefore go on the assumption that in order to get a clear

picture of the situation in which she is working, she must keep some type of record of her visits and things accomplished. This should be done for two reasons. First that she may further her immediate treatment most effectively by seeing the thing as a whole; and secondly for the ultimate aim of general social betterment in the community. No one's memory is sufficient in which to carry a picture of a problem. Again out of fairness to the individual with whom she is working, the parish visitor should make every effort to keep all the facts at hand. It would be futile to try to keep them all in mind.

Over and over again parish visitors were asked if they kept records. Over and over again the answer was "No, we don't have time." Invariably this has been told me after hearing the fascinating story of some person or family with whom the visitor had been working for two years. What would happen to these people if that parish worker was suddenly called away? She had no time to make a few notes, or even talk to her successor. It goes without saying that the family would suffer considerably, and the new parish visitor would be under a very serious handicap. Secondly we can look at it from the point of view of vital statistics. Many times we have only the Church to go to for such information. If the Church

in turn has failed to keep an adequate record of such things, someone must suffer the consequences. You say, "But the things people tell us are confidential—they wouldn't like to think everything they said was on paper." Of course the things they say are confidential, known only to you and perhaps the rector. They should remain so. There is no need for them to know that what they have related is placed on a piece of paper and locked in a file.

If the outside agency is to look to the Church for some real help, in assisting people, it will most of all wish to know the Church's contact with that family. If there has been no record of contact kept it can be a tremendous handicap to both the client and the social worker.

It would seem almost unnecessary to emphasize the value of social service exchange. Upon inquiry, however, it was found that all parish workers and clergy did not consider it necessary. It is most important to the welfare of a family, that those persons interested are aware of what is being done, in order that there be no unnecessary duplication, and that rehabilitation may take place as quickly as possible by the coöperation of all those concerned.

The pictures on pages 437 and 440 are used through the courtesy of the New York Protestant Episcopal City Mission Society and Hiram Meyers.

Bishop Salinas y Velasco Welcomed

THE USE OF the second name for the Suffragan Bishop of Mexico, whom we now find referred to formally as Bishop Salinas y Velasco, is due to the Latin custom of a man's adding his mother's name to his own when he has won some notable distinction.

Entusiasmo is the word most frequently found in recent issues of *El Heraldo*, a Church paper from Guadalajara, Mexico, containing accounts of the first visitations of Bishop Salinas y Velasco. They seem to have been joyful occasions. At Christ Church, Guadalajara, he confirmed five persons and instituted the Rev. Jose N. Robredo as priest-in-charge. From there he went on the same day to San Martin

de las Flores where they had a great feast after the service. At Zoquipan, in the mission of St. Francis of Assisi, the Bishop and his wife were sponsors at the baptism of a little boy.

At San Sebastian, Bishop Salinas y Velasco was welcomed with *el mas justo entusiasmo*, by friends who had known him there as a deacon in 1916. People came from surrounding villages, San Sebastianito, Tlajomulco, and Las Lomas. Nineteen were confirmed.

Typical of all the reports is the closing sentence from Zoquipan: "May God grant that we be permitted the pleasure of having our beloved bishop among us again."



NEW MISSIONARY PRIESTS IN SANTO DOMINGO, PHILIPPINES, AND CHINA
Left to right: The Rev. T. L. Brown, the Rev. C. E. B. Nobes, and the Rev. J. E. Olsson

Overseas Missions Welcome New Workers

Sixteen young men and women have gone to distant posts in the Orient, the Caribbean, Alaska, and Liberia to be witnesses to our Lord

THE SPIRIT OF MISSIONS takes pleasure in presenting a group of sixteen men and women who have recently gone forth as the Church's representatives in distant places throughout the world. But they are a group only in their common purpose and their recent appointment. They represent a wide variety of skills and include nurses, teachers, and evangelists. They go to practically every corner of the Church's overseas mission—China, Japan, Philippines, Honolulu, Liberia, Alaska, Cuba, and the Dominican Republic.

Every corner of the United States is represented by the five new workers in China. A layman, ARTHUR J. ALLEN, who has undertaken work in Central China College, Wuchang, is no stranger to China, having previously served there under the Y.M.C.A. He is a graduate of Colorado College, and has studied at Columbia University and Union Theological Seminary. Another experienced worker in China who has recently come to us, THE REV. JOSEPH EMANUEL OLSSON, served fifteen years as an evangelistic and educational worker with the China Inland Mission. Mr. Olsson, who

will work with Bishop Roots in the Diocese of Hankow, received his education in Europe and America, having attended Johannelund Theological College, Stockholm; Bible Training Institute, Glasgow; Princeton Theological Seminary; Brown University; and Yale Divinity School. In 1929, the Rt. Rev. Frank A. McElwain advanced him to the priesthood.

Another newcomer to the Diocese of Hankow, is MISS MARGARET L. REILLEY, who has undertaken work in the Church General Hospital, Wuchang. Active in the work of the Church from early girlhood, Miss Reilley took her nurse's training with a view to missionary service. She is a graduate of the nurses' training school of St. Margaret's Memorial Hospital, Pittsburgh. MRS. ETHELBERT W. TALBOT has gone to the Diocese of Shanghai as an evangelistic worker. She received her education in Charlottesville (Virginia) Normal School and was a member of St. Andrew's Church, Fort Worth, Texas, at the time of her appointment. The staff at St. Lioba's School on Lion Hill, Wuhu, in the Diocese of Anking, has been strengthened by the ap-

OVERSEAS MISSIONS WELCOME NEW WORKERS

pointment of SISTER ANNA GRACE, of the Community of the Transfiguration.

A teacher, MISS CAROLINE SIBBETT BRYANT, has been added to the faculty of St. Margaret's School, Tokyo, Japan. She is a graduate of the University of Washington.

A trained nurse, a teacher, and a priest are among new workers in the Philippine Islands. MISS MARIE R. HARTEL, a trained nurse with eight years' experience, has gone to St. Luke's Hospital, Manila. She is a communicant of the Cathedral of the Incarnation, Garden City, Long Island. EZRA S. DIMAN, III, a native of Plymouth, Massachusetts, and a graduate of Phillips Andover Academy and Trinity College, is teaching in our school for boys at Sagada in the Mountain Province. Mr. Diman's appointment realizes a long-standing desire to participate in the missionary work of the Church. THE REV. CLIFFORD E. BARRY NOBES has joined the group of ordained workers in the Philippines. A New Yorker, he is a graduate of Columbia University and the General Theological Seminary. During his last year at the Seminary he was lay reader in charge of St. Mary's Chapel, Carle Place, L. I.

THE REV. OHMER MARCUS BAILEY, a graduate of Valparaiso University, and the Episcopal Theological School, is on the staff of St. Andrew's Cathedral, Honolulu. He was advanced to the priesthood in 1929.

MISS ANNIE GRAY BURROUGHS has gone to the House of Bethany, Cape Mount, Liberia, where she will assist our veteran worker, Miss Mary Wood McKenzie. Miss Burroughs received her education in the North Carolina College for Women and the Asheville Normal School.

Nenana, Anvik, and Fort Yukon, Alaska, have each rejoiced in the coming of a new worker. MISS DOROTHY MARGARET CLEMENTS, a graduate of Iowa State College, is serving as assistant house mother at St. Mark's Mission, Nenana; MISS MARTHA ALBERTA COBB, who was educated in the Montana State Normal College and the University of Washington, is teaching at Christ Church Mission, Anvik; while MISS HAZEL MARIE STAPLIN, a graduate of the Wichita (Kansas) Hospital Training School, is a new nurse at the Hudson Stuck Memorial Hospital, Fort Yukon.

Two new workers in the beautiful islands of the Caribbean are MISS ANN MANSON NEBLETT and THE REV. THOMAS LEE BROWN. Miss Neblett, who is teaching at the Cathedral School in Havana, Cuba, is a graduate of the Fredericksburg (Virginia) State Teachers College and the Sargent School of Physical Education. Mr. Brown, who is a recent ordinee of the Bishop of Kentucky, and a graduate of Nashotah House, is serving in the Dominican Republic.



SERVING THE CHURCH IN LIBERIA, JAPAN, AND ALASKA
Left to right: The Misses Annie G. Burroughs, Carolyn S. Bryant, and Martha A. Cobb

Iroquois Indians Honored Washington

Old tale records that Indians of the Six Nations
so esteemed Washington that he is said to be
the only white man who has gone to heaven

By the Rt. Rev. Hugh Latimer Burseson, D.D.

First Vice-President, National Council

IN THE MINDS of one group of Americans, Washington is the only white man who has gone to heaven, and even he has not really gotten in. The Indians of the Six Nations, called the League of the Iroquois, had a great respect for George Washington; part of them as his faithful adherents and the rest as his gallant enemies. That he was severe to the latter is indicated by the name which they gave him, which means Town-destroyer, but that they had a high estimate of his character is shown from the fact that although according to their theology the Great Spirit has provided no place in heaven for the white man, they made an exception in favor of Washington.

Lewis H. Morgan in his book, *The League of the Iroquois* (1861), says:

When, by the peace of 1783, the Indians were abandoned by their English allies, and left to make their own terms with the American Government, the Iroquois were more exposed to severe measures than the other tribes in their alliance. At this critical moment Washington interfered in their behalf, as the protector of Indian rights, and the advocate of a policy toward them of the most enlightened justice and hu-

manity. After his death he was mourned by the Iroquois as a benefactor of their race, and his memory is cherished with reverence and affection. A belief was spread abroad among them that the Great Spirit had received him into a celestial residence upon the plains of heaven; the only white man whose noble deeds had entitled him to this heavenly favor. Just by the entrance of heaven is a walled enclosure, the ample grounds within which are laid out with avenues and shaded walks. Within is a spacious mansion, constructed in the fashion of a fort. Every object in nature which could please a cultivated taste had been gathered in this blooming Eden, to render it a delightful dwelling for the immortal Washington. The faithful Indian, as he enters heaven, passes this enclosure. He sees and recognizes the illustrious inmate as he walks to and fro in quiet meditation; but no word ever passes his lips. Dressed in his uniform, and in a state of perfect felicity, he is destined to remain through etern-

ity in the solitary enjoyment of the celestial residence prepared for him by the Great Spirit.

Washington on Peace

I CANNOT avoid reflecting with pleasure, on the probable influence that commerce may hereafter have on human manners, and society in general. On these occasions I consider, how mankind may be connected, like One Great Family, in fraternal ties. I indulge a fond, perhaps an enthusiastic idea that, as the world is much less barbarous than it has been, its melioration must still be progressive; that nations are becoming more humanized in their policy; that the subjects of ambition and causes for hostility are daily diminishing; and, in fine, that the period is not very remote, when the benefits of a liberal and free commerce will pretty generally succeed to the devastation and horrors of war. And I most sincerely and devoutly wish, that the exertions of those having this object in view may effect what human nature cries aloud for—a General Peace.

Surely the piety and gratitude of the Iroquois have jointly reared a monument to Washington above the skies, which is more expressive in its praise than the proudest recitals on the obelisk, and more imperishable in its duration than the syenite, which holds up the records to the gaze of centuries.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE NEW ARCHBISHOP OF SWEDEN

The Most Rev. Erling Eidem who was consecrated Archbishop of Sweden in Upsala Cathedral on May 22, is the sixty-second incumbent of that see and the youngest bishop within the realm. He was formerly professor of exegetics in the University of Lund



A ST. LUKE'S (TOKYO) NURSE GIVES A HEALTH TALK

Following the daily inspection given by nurses of St. Luke's public health department, public school children receive practical instruction in hygiene. This is an important phase of the medical center's coöperation with the municipality. (See page 453)



CHURCH BAND WELCOMES BISHOP OREIGHTON

Musical members of the congregation at San Martin de las Flores, Mexico, have organized a band for festival occasions. The congregation numbering about one hundred communicants is in charge of the Rev. Josué Diaz



FAREWELL SERVICE FOR CHURCH ARMY HIKERS

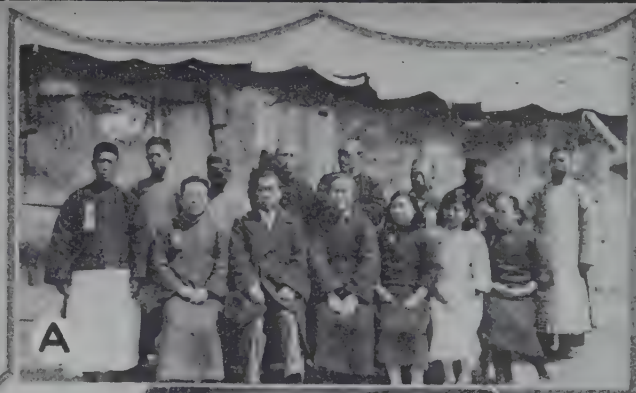
This summer, under the leadership of Captain F. H. Board, a group of C.A. evangelists will hike 700 miles through the Massachusetts dioceses holding meetings on public squares, street corners, and summer resorts, in 77 parishes and missions



BISHOP JENKINS VISITS THE PYRAMID LAKE RESERVATION

The Mission of St. Mary the Virgin at Nixon, Nevada, has recently been strengthened by the coming of the Rev. W. A. Stimson, the first priest to be regularly in residence at the mission

Futai Yamen Camp, Wuchang, Directed by



A



B



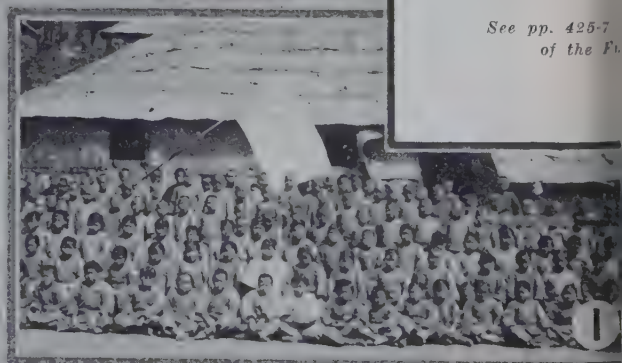
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F



H



I

GLIMPSES IN

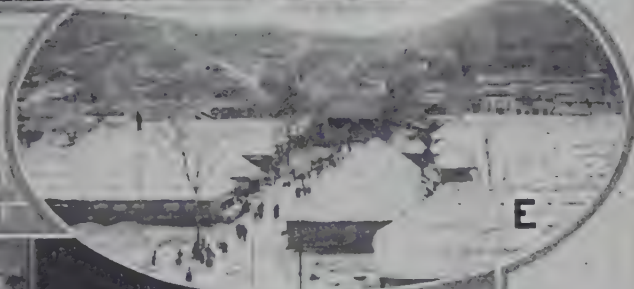
- A. The Camp Staff—are Christian
- B. Distributing milk—need special diet
- C. Some of the men—
- D. Congee (soft rice)
- E. Birdseye view of
- F. Entrance to Futai in attendance to
- G. Distributing congee
- H. Chinese Christian dispensary
- I. School for refugees—bers of our Han
- J. Making bean curd
- K. Teachers in the s

See pp. 425-7
of the P.

S. C. Hwang, Ministers to Flood Refugees



MEN CAMP
 fourteen leaders
 urd to those who
 and sonless



camp—Boy Scouts
 y needed help
 outside camp dis-
 s taught by mem-
 on



efugee widows

wong's story
 Camp





AT THE DEDICATION OF SEAMAN HALL, LUBBOCK, TEXAS

On June 1, this student center at the seven-year-old Texas Tech, made possible by an appropriation from the United Thank Offering, was dedicated by the Bishop of North Texas, the Rt. Rev. E. Cecil Seaman



CONFERENCE FOR OUTGOING MISSIONARIES, HARTFORD, CONN., JUNE 8-14

In addition to new missionaries the group includes such veterans as Helen Skiles, Kyoto; Helen Disbrow, Kyoto; Regina Lustgarten, Hankow; the Rev. H. R. Shaw, Kyoto; and the Rev. F. A. Cox, Shanghai. Dr. Wood is at the rear right



MORO SETTLEMENT HOUSE GIRLS HAVE A PICNIC

This year the school, which is under the direction of Miss Frances E. Bartter, graduated ten pupils from the seventh grade. Note the *banca*, in the background, carries both the Philippine and American flags



WASHINGTON WAS A VESTRYMAN OF POHICK CHURCH, VIRGINIA

To signalize the bicentennial not only of Washington's birth but also the formation of this parish, a vestry house, authorized in 1772, but deferred because of the approaching crisis of the American Revolution, will be built



BISHOP BARNWELL CONFIRMS 42 AT FORT HALL RESERVATION MISSION
 The Church's work among the Indians in Idaho centers in the Mission of the Good Shepherd, where a small boarding school for girls is carried on. Each year there is a large confirmation class. Bishop Barnwell is at right center



SUNDAY SCHOOL OF THE WHITE RIVER (WASHINGTON) JAPANESE MISSION
 This flourishing mission in the Diocese of Olympia is the outgrowth of the initiative of a Japanese boy who once asked for a Bible class for Japanese boys. That same boy is now in charge of this work

Bishop McKim Looks at His Diocese

Throughout North Tokyo there is an increasing knowledge and appreciation of the Church as the Household of God and the Body of Christ

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

"IS THE JAPANESE Government opposed to mission schools?"

"Has not the economic situation in Japan seriously reduced the number of pupils in our mission schools?"

These and many other questions of a similar nature as well as some relating to the present-day effectiveness of the Christian enterprise in the Far East are asked in many quarters. In reviewing the work of the Diocese of North Tokyo for the year 1931, I find many concrete answers to these queries.

There could be no more definite answer to the position of the Japanese Government regarding mission schools than the recent action of the Japanese Department of Education in providing an endowment of 250,000 yen to St. Paul's University, payable in annual grants over a period of sixteen years.

The expected diminution in attendance has not been realized. On the contrary attendance has increased and in some instances there is a waiting list. St. Paul's University, which has accommodations for one thousand students, has more than fifteen hundred. The Middle School has proven so attractive and its reputation for scholarship is so well known, that it, also, is able to select the best from the many applicants for entrance.

St. Margaret's primary school department, which closed its first year in April, has been quite satisfactory and has a new class larger than that of last year. The temporary buildings of St. Margaret's School, which were built just after the earthquake of 1923, have been repaired and improved, and give every necessary accommodation for the needs of the younger school. The handsome and stately new school chapel, gift of the Woman's Auxiliary, is a monument of the affection which binds together the women of Japan and America in glorious worship to God the Father of all.

Christian work by and among the students of St. Paul's University is vigorously carried on, especially through strong student and faculty chapters of the Brotherhood of St. Andrew. As a result there is a wonderful interest in Christian social service of all kinds besides an increase in student Baptisms and Confirmations. The chaplain of the university, the Rev. T. Takamatsu, is indefatigable and most successful in winning and keeping the attention of all with whom he comes in contact. The Rev. K. Maejima, chaplain of the middle school, is also energetic in fulfilling his duties to the younger boys. Professor Negishi, one of the senior members of the faculty and a



TIMOTHY Y. NEGISHI
President, Brotherhood of St. Andrew
in Japan

prominent Christian leader, is president of the Japanese Brotherhood of St. Andrew.

St. Luke's College of Nursing, established at the request of the Japanese Department of Education, under the directorship of Mrs. David St. John, is developing a type of nursing service unequalled in any other institution in Japan. Several of its graduates in recent years have been able to take post-graduate study in the United States. Two of them, now in this country, return to Japan this autumn to take posts as supervisors at St. Luke's, and will also be assistant instructors on the teaching staff of the College of Nursing. A third graduate is taking a course in public health at Columbia University and on her return to Japan is to become a supervisor in the St. Luke's Department of Public Health Nursing.

One of the important activities of St. Luke's International Medical Center, Tokyo, is its public health service. Five years ago it had a modest beginning, with one untrained public health nurse and seven well babies who had been born in our maternity ward. Now the work has grown and developed so rapidly, under the efficient, and experienced leadership of Miss Christine Nuno, that the Public Health Nursing Service has a:

1. Staff of thirty nurses;
2. A Graduate School of Public Health Nursing with ten students (two from Korea) enrolled;
3. A Prenatal Clinic in which mothers are not only taught how to care for themselves and their babies' health, but also how to prepare the layette, how to buy economically and prepare inexpensive but nourishing food for the family;
4. A Well Baby Clinic with over three thousand babies enrolled on the active file who are seen twice a month, once in the home and once in the clinic;
5. A Pre-School Clinic;

6. A School Clinic, run in coöperation with the Department of Education, which cares for the children in fifteen primary schools in the neighborhood of St. Luke's.

This training course has also provided nurses for other cities,—two in Kyoto, two in Osaka, and one in Sendai. Several of its graduates are working in connection with Tokyo City Child Welfare Stations, and three are school nurses in Kyobashi Ward, Tokyo. The need is great and the calls for assistance come daily. Japan is alive to the "child's need first." Indirectly or directly the influence of St. Luke's touches the homes of between five and six thousand people each year through its public health service. During 1931, 33,708 home visits were made.

One of the outstanding characteristics of St. Luke's Hospital, Tokyo, is its direct Christian work, under the direction of the Rev. S. Takeda, who is well assisted by one of the best and most efficient mission women, Mrs. Terauchi, and a catechist, Mr. Harada. Services are held daily in the attractive chapel. Mr. Takeda and his assistants are always busy in the daily clinics and in the preparation of candidates for Baptism and Confirmation.

The building of the new hospital and training college for nurses is going on rapidly and it is hoped will be ready for the reception of patients early in November, 1932, at the latest.

Everywhere in the diocese there has been a praiseworthy increase in self-support; attendance at services is larger than last year, and we have every reason to thank God for His many blessings which have come to us as a people and as a Church, despite wars and domestic tumults. There is an increasing knowledge and appreciation of the Church as the Household of God and the Body of Christ.

**A series of four articles on the American Indians
by Winifred Hulbert will begin in an early issue**



Jottings from Near and Far



BISHOP Burleson contributes the leading article, Our Predecessor—the Indian, to the July *Missionary Review of the World*. This is a special number largely devoted to the American Indian, one of the subjects recommended for study during the coming year. Other articles include Why Missions to Indians by Henry Roe Cloud; Where Are the Unevangelized Indians? by G. E. E. Lindquist; Solution of the Indian Problem by Ray Lyman Wilbur; testimonies from Indians on What Christ Has Done For Me; and an analysis of the best books on the American Indian. This special issue of *The Missionary Review of the World* should prove invaluable to anyone reading, or thinking, or studying about the American Indian. It may be secured for twenty-five cents a copy from *The Missionary Review of the World*, 156 Fifth Avenue, New York, N. Y.



WHEN MISS MARGARETTA RIDGELY left Liberia a few weeks ago on furlough, the citizens of Robertsport in Grand Cape Mount County presented her with a long resolution expressing their enthusiastic appreciation of her twenty-seven years of devoted service in that country. Part of their statement reads:

Having constantly before her her chosen life's work, to train the women of Liberia to be good Christians and loyal citizens, she from time to time gathered to herself native girls from the indigenous tribes of Liberia, as well as girls from the civilized elements of the city, and assiduously, motherly and lovingly gave of herself to mold their lives along intellectual and moral lines, during a period in the history of this country when there were no schools for the training of girls. . . .

Miss Ridgely in coming to Africa has made a successful attempt to study the people of an alien race among whom she came to work, sympathizing with their shortcomings and praising

and encouraging their success, thereby creating in herself a deep love for them, and they a sincere and lasting attachment, respect, and love for her. . . .

We pledge our undivided interest and support to the work at the House of Bethany so loyally served by Miss Ridgely. We memorialize the National Council of the Church in America and the good Christian people thereof to spare no efforts to continue this laudable undertaking of Miss Ridgely until such time as we can do so ourselves.



THE ONLY HONORARY degrees conferred by the Western Theological Seminary at its recent annual commencement were to missionaries: one foreign and one domestic. The degree of Doctor of Sacred Theology, *honoris causa*, went to the Rev. Montgomery Hunt Throop, and the Rev. John Roberts. Dr. Throop, for twenty-five years professor in St. John's University, Shanghai, has through the translation of a number of theological works into Chinese helped to lay the foundations of a Christian theological literature in Chinese. Dr. Roberts during his half century among the Shoshone Indians of Wind River, Wyoming, has also devoted himself to the translation of parts of the Bible and Prayer Book into the language of the Shoshone and Arapahoe Indians.



RIKKYO Dai Gakko is Japanese for "Great School of the Religion of Light." We know it more familiarly as St. Paul's University, Tokyo. *Rikkvo Jo Gakko* is the school for girls, St. Margaret's, Tokyo, or St. Agnes', Kyoto.

THE SPIRIT OF MISSIONS

ON APRIL 20, the Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, laid the cornerstone of the new Grace Church in the native city of Shanghai. This is our oldest congregation in the city, dating from 1848. The new building is to be erected largely through the gifts of the people of the congregation.



"AGAIN WE MUST remind the Church at home," writes Bishop Graves, "that the greatest need is for American doctors. It is years since our small staff has been reinforced."

Statistics of medical work in the Diocese of Shanghai eloquently testify to the urgency of Bishop Graves' plea:

	In Dispensary		
	Patients	Cases	Total
SHANGHAI			
St. Luke's Hospital.....	2,542	108,031	110,573
St. Elizabeth's Hospital	3,782	21,297	25,079
St. John's Dispensary..	177	9,812	9,989
St. Mary's Hall.....	140	2,000	2,140
WUSIH			
St. Andrew's Hospital..	1,519	18,024	19,543
TOTAL	8,160	159,164	167,324



THERE WERE 261 Confirmations in Cuba last year. There are 2,387 communicants; 6,783 baptized persons. Bishop Hulse has five postulants and two candidates for Holy Orders, and has had applications from others but feels it unwise to encourage more until better provision may be made for their future work.

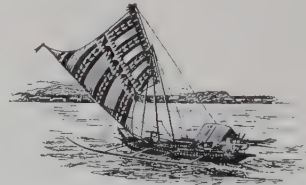


THE VALLE CRUCIS (North Carolina) School, which is thirty-six years old this year, will, with the coming school year, inaugurate a new schedule of sessions. Under the new plan the school will open for the 1932-33 year on August

4. This first term will continue until the end of November when the long vacation will begin. The second term will begin the middle of March and end about July 1. This plan puts the long vacation in the winter instead of the summer and provides for a short mid-summer holiday in July. The Valle Crucis School is free of debt and last year had a larger enrollment than for many years past.



FIVE YOUNG MEN have been preparing for the ministry in Haiti, at the seminary in Port au Prince. A sixth, from the Dominican Republic, has recently joined them.



AMONG THE NINETEEN girls who graduated this year from St. Luke's Training School for Nurses in Manila, was a graduate of Easter School, Baguio, who took a prize for surgical technique; a Tirurai from Upi, who is the daughter and sister of important Tirurai chieftains; and a Siamese. The Tirurai girl returns to help in our mission at Upi.



THE NEW FIFTY-FOOT motor launch provided last year for Bishop Rowe of Alaska saved the mission over five hundred dollars in freight on her first trip.



AGAINST THE GLOOMY background of this past winter, there have been encouraging high lights here and there. One of these incidents comes from a town out in the middle of South Dakota, away up on the Missouri River, where the Chicago, Milwaukee and St. Paul Continental Line crosses that stream. The name of the place is Mobridge—a shortened form of

JOTTINGS FROM NEAR AND FAR

Missouri Bridge—which indicates how completely the existence of this town is due to the fact that the railway crosses the river there. It is also a division headquarters, and ministers chiefly to railway employees.

We had no church there until fifteen years ago. Now there is an excellent organized mission with a resident clergyman, an active congregation, guilds, and a fine Church school. Their quota for the Church's program is \$250, which they have always striven to pay in full. Of course they could not do it this year; for their trouble began last fall with the failure of a bank which held sixty-five per cent of the deposits of the town. Then the Milwaukee Railway decided to abandon its shops. Scores of people lost their jobs, and many moved away. Of course, under such circumstances, *it could not be done—but it was!*

St. James' Church, Mobridge, faced with the difficult situation which had practically prostrated the town, raised its full apportionment, making this sacrifice for the sake of its own high ambitions and the safety and salvation of a despairing world.

* * *

NEARLY ONE HUNDRED young Indians were baptized and confirmed during the year at a Government Indian school in Idaho. This group represents about

half of the enrollment in this school, where the Church has but recently made contacts.

* * *

THE BIRTHDAY OF Mohammed's daughter Fatima is the one day in the whole year when Mohammedan women come together for worship at the mosque. At least this is true among Moslems in central China.

The Christian work for Moslems with which our missionaries, the Rev. and Mrs. Claude Pickens, are associated at Hankow, though small in extent has at least become important enough to be watched by the Moslem press. It has been referred to in several issues of their leading papers.

* * *

A SUGGESTION. The centerspread of THE SPIRIT OF MISSIONS (pp. 448-9 in this issue), is good bulletin board material. We suggest that this double page be removed from the magazine and posted in a conspicuous place on your parish bulletin board. This is a worthwhile thing to do each month.

* * *

A YOUNG STUDENT of India repeats every morning the following prayer which he made up himself:

O God, help me to remember You throughout the day, and give me Your grace. I do not ask for any other favor.



THE SAMUEL HENRY BISHOP BUILDING, FORT VALLEY SCHOOL
This new dining hall named in memory of the first director of the American Church Institute for Negroes, was dedicated on May 27. (See page 473)

SANCTUARY

*RE*CLOTHE us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise.

LIFE IS MADE up of possessions, occupations, and relationships. When our spiritual development is hindered by any cause, whether it be large or small, it will be found under one of those three classifications. The Gospel for the Second Sunday after Trinity shows this. It is a point of view which provides an outline of prayer for oneself or for intercession. Thus, for example:

OCCUPATIONS. I pray for my own work, that I may have health to do it, that good habits may be strengthened in me, that my body may be a good servant of my spirit.

That my mind may be occupied with clear thinking, free from malice and unkindness, that the thoughts of my leisure time may not be day-dream escapes from reality but the study and enjoyment of some of the infinite manifestations of truth.

That my spirit may be occupied in the worship and service of God, in building up values of truth, of beauty, of goodness.

For my fellow-workers in the Church's mission at home and abroad I pray that they too, in their many occupations and activities, may be blessed in all these ways.

Assist us with thy grace that we may . . . do all such good works as thou hast prepared for us to walk in.

POSSESSIONS. I pray to be "poor in spirit," to hold all my possessions with a keen sense of stewardship and altruism, never to be possessed and mastered by them myself.

I pray that all our missions everywhere may be provided with all material equipment needed for the Church's increasing work; and that parishes with rich resources may more and more generously share their wealth with the more needy.

Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honor and glory.

RELATIONSHIPS. I pray for the peace of God, which comes from a three-fold harmony of right relationship with myself, with others, and with God.

That all relations between races, at home and abroad, and between nations, may be lifted out of all bitterness and misunderstanding and may set forward quietness, peace, and love.

That in every mission field the relationship of bishop, foreign missionaries, native workers, and all Christians may be one of ever deepening unity in the one Lord whom they serve.

We are very members incorporate in the mystical body of thy Son.

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*
THE RT. REV. HUGH L. BURLESON, D.D. LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

Finance
Publicity
Field

THE REV. FRANKLIN J. CLARK, *Secretary*

AS THE SPIRIT OF MISSIONS goes to press, the outlook seems bright that the Church has responded loyally and adequately to the National Council appeal for the Deficiency Fund of \$400,000 to be given on or before Whitsunday. A statement issued by Dr. Lewis B. Franklin indicated that a total of \$326,077.80 had been received, or was felt to be a dependable expectancy in amounts as follows:

Contributions already received.....	\$167,401.55
Reported but not transmitted.....	50,934.08
Additional assurances.....	82,742.17
Estimated from dioceses not heard from	25,000.00
TOTAL	\$326,077.80

Simultaneously with this statement, the National Council caused advertisements to be inserted in each of the four Church weeklies and THE SPIRIT OF MISSIONS, which under the title, The Answer of Whitsunday, expressed gratitude that "in the midst of days of fearfulness and difficulty the people of the Church have met valiantly a desperate situation." It was pointed out, however, that "the door remains open for additional gifts to the Deficiency Fund throughout the remaining six months of the year."

✱ ✱ ✱

THE NATIONAL COUNCIL, through its promotional division, of which Dr. Lewis B. Franklin as second vice-presi-

dent has charge, and particularly through its Field Department (the Rev. B. H. Reinheimer, Executive Secretary) continues to stress the inescapable fact that supreme importance attaches to the Every-Member Canvass of next autumn, not only because of its fiscal significance, but as an enterprise of first importance in the fields of missionary education and evangelism. This ideal is being pressed in the field by the general secretaries, and in a considerable program of printed material.

✱ ✱ ✱

THE REPORT of the Treasurer of the National Council contained in National Council Bulletin 71, was mailed to the clergy of the Church about June 27.

The report this year is in greater detail than usual, and gives an analysis of the amount of money spent at the Church Missions House. A very gratifying report as to the conditions of the trust funds of the missionary society, a record of what dioceses gave in 1931, expenditures in every field at home and abroad for the year, and other interesting information. This bulletin has genuine value to all who are interested in or have personal responsibility in connection with the administrative life of the Church. It follows the red side of the envelope to its ultimate destination.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

BISHOP JENKINS REPORTS the opening of a new mission for the Piute Indians at Fort McDermitt in the extreme northern part of Nevada, almost on the Oregon border, and eighty miles from the nearest railroad. The Government agent at Fort McDermitt has given us the use of a large house with the privilege of fitting it up for religious, social, and residential purposes. Recently, Bishop Jenkins with the Rev. Harold S. Lascelles of Winnemucca formally opened the work with a celebration of the Holy Communion, and blessing of the house and mission rooms. The teachers in the Indian school were hospitable, cordial, and cooperative.

The work will be in charge of Miss Alice Wright, who for a number of years rendered distinguished service on the Pyramid Lake Reservation. Miss Wright knows and understands the Piute Indians and under her efficient direction, the new mission promises to render a helpful service to the Indians in northern Nevada.

* * *

THE NEEDS AND opportunities of the Rio Grande Valley, in the Diocese of West Texas, engaged the attention of the domestic missionary bishops and the aided diocesans at their 1930 meeting in St. Louis. Since that time I have been anxiously awaiting an opportunity to visit this rapidly developing area. Opportunity came in May when, at the invitation of Bishop Capers, I attended the diocesan council meeting in San Antonio, and later surveyed the valley. The whole project attests to the miracles which can be accomplished by irrigation. Water from the Rio Grande River has been diverted to cover this valley, and has transformed it from an arid region into one of America's garden spots. The irrigated soil lends itself admirably to the production of a superior type of citrous fruit. From Mission to Brownsville through an area eighty miles long and

twenty miles wide, there are beautiful orchards, and a dozen or fifteen new towns with a population now estimated at nearly two hundred thousand. At the present rate of growth, within five years there will be four hundred thousand people in this prolific valley.

From Brownsville, I crossed the valley, stopping at San Benito and Harlingen where we have churches, to Raymondville where the diocese owns eight large lots for the building of a church and parish house. From Harlingen to Mission there is a concrete highway running directly down the center of the valley upon which are located a string of towns whose population ranges from five to sixteen thousand. We have a brick church at Pharr which is central to some of the larger towns, and for the present serves the area west of Harlingen. Our church at Brownsville is a beautiful edifice serving a large congregation, and is the center of our work in the valley.

Now that the Government has definitely endorsed the Port Isabel project, ample shipping facilities will soon be available for the entire West Texas area. While the region has, along with the rest of the country, felt the effects of the depression, and there have been many bank failures, the future for the farming and fruit growing industry is assured. This is a situation which the Church must capitalize by strengthening the churches already serving the people of the valley, and by organizing new missions at strategic points.

* * *

EVERY ONE of the colored missions in the Diocese of Arkansas under the direction of Bishop Demby has made a special Whitsunday offering to the 1932 Deficiency Fund. Many of these people have given out of extreme penury, and Bishop Demby reports that several of the most faithful communicants actually wept because they were not able to contribute.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

THE RETIREMENT of the Rev. William Wyllie from Santo Domingo City leaves the Rev. A. H. Beer, rector of St. Stephen's Church, San Pedro de Macoris, the only clerical member of our mission staff in the entire southern and central region of the Dominican Republic. The only other member of the staff is the Rev. W. T. Johnson on the north coast at Puerto Plata. Mr. Beer's list of stations almost suggests a diocese. In addition to the care, without clerical assistance, of the large congregation of St. Stephen's, San Pedro de Macoris, he has oversight of the day school of 135 pupils. He is responsible for services at St. Gabriel's and St. Mary's, on the Consuelo sugar plantation; at Holy Cross on the Santa Fe plantation, with its day school and out-station in Aleman Village; at All Saints' in Romana, with responsibility for the care of American families and children among the employees of the Romana plantation. Then there are St. Mark's mission and day school on the Porvenir plantation, coupled with work at Centrale Boca Chica. During the twelve years of his ministry in the Dominican Republic, Mr. Beer has baptized 426 persons and prepared 275 for confirmation.

Mr. Beer needs a young unmarried priest as assistant. No one has been secured for Santo Domingo City. Two vacant posts call for two qualified workers.

* * *

PROFESSOR ERASMO BRAGA, one of the outstanding Christian leaders in Brazil, died on May 11. As clergyman, educationalist, and publicist, Dr. Braga gave unstintingly from the richness of his intellectual and spiritual life. His sympathy reached out to every form of effort for the welfare of his people. The Brazilian Red Cross, the Brazilian League

for Mental Hygiene, the relief of the destitute, the protection of the laborers from injustice, the effort to solve problems of the home and school, teaching, as well as the more conventional preaching of the Christian Gospel—all claimed his best. We North Americans may not realize the fact fully, but those who were privileged to know Professor Braga, know that his death means an immeasurable loss to the spiritual life of the western hemisphere, and indeed to the whole world. Professor Braga had his ecclesiastical connection with the Presbyterian Communion in Brazil.

* * *

IN 1930 IN THE Diocese of Dornakal, where our Church hopes to begin work in the near future, there were over seven thousand Baptisms. This is nearly twice as many as in the largest of our American dioceses. The Indian clergy number eighty; there are thirteen foreign men and twenty-eight foreign women on the staff.

* * *

ONE OF THE recent additions to the nursing staff at St. Luke's Hospital, Manila, describes the hospital as, "a little patch of green in the poorest district of Manila, and a delight as well as a help to the people around here, who love beauty so much and have so little of it in their lives. The hospital building itself, even if it is old, doesn't look it. It has a comfortable, friendly look. In fact it has a smile on its face. You'd have to see this to believe it, but you only have to come near it to feel its friendliness. In spite of the fact that there are many larger hospitals than ours in Manila, our nurses are always in great demand and are known to be the best trained nurses in the island." The "Hospital with a smile on its face." Rather a good description of what mission hospitals ought to be.

THE SPIRIT OF MISSIONS

IN 1931, ST. LUKE'S Hospital, Shanghai, China, operated at a cost of \$169,456 Mex. Of this, the Church in the United States gave only \$10,140. The Shanghai Municipal Council gave \$29,166. Contributions from Shanghai firms and individuals totaled nearly \$18,000. Fees from patients were just short of \$80,000.

* * *

A FEW WEEKS ago it was my privilege to address the great congregation that gathers in Trinity Church, Boston, on a Sunday morning. The anthem for the day was Francis Snow's setting of an old English verse entitled *With God*. The words are worth sharing:

To talk with God no breath is lost:
Talk on!
To walk with God no strength is lost:
Walk on!
To toil with God no time is lost:
Toil on!
Little is much, if God is in it,
Man's busiest day is not worth God's minute.
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost:
Who works with Him does well and most.

* * *

BISHOP MCKIM, the Presiding Bishop of the Church in Japan, announces that some time ago the Bishops of the Church in Japan set forth a prayer for use at all public services that "peace and happiness, truth and justice may prevail among the nations." Bishop McKim adds:

Our people have further shown their fraternal affection for the sufferers from famine and flood in China by sending them the sum of 3,000 yen as an expression of sympathy. This gift was sent to the Presiding Bishop of the Church in China, the Rt. Rev. Francis L. Norris, of Peiping, and accepted with great gratitude. The work of the Japanese Church Missionary Society at its three points in Manchuria has gone on without molestation or opposition.

* * *

THE REV. B. L. ANCELL of Yangchow, China, commenting briefly upon the local situation, says:

Under God's "mysterious moving," the things China has been called on to undergo recently are having a spiritual effect, a value. People are more thoughtful than hitherto, and the fruit of their thinking is less of bitterness than one might have feared. During the last three

months I have received many letters from "old boys" all over the nation, and only one has been of a bitter tone. Practically all recognize, and express their recognition, that their only hope is in God; and several have gone further and cry out that China must repent.

* * *

A YOUNG WOMAN recruit in the Missionary District of Shanghai, stationed in Nanking, where she had been studying Mandarin in preparation for her later service, spent February and March in Shanghai as a refugee, in accordance with the instructions of the American Consul. She writes:

While I was refugeeing I was very comfortable at St. Mary's Hall. Shanghai was, however, a veritable war zone, and for days we lived within the sound of the noise of battle. While there I worked for about two weeks in Mr. Walker's office, helped in a refugee camp for a few days, and tried to keep up my language study. I don't think I progressed very much in the last, surrounded as I was by the Shanghai dialect, but I managed not to go backward.

* * *

THE NEW BUILDING at Southern Cross School, Porto Alegre, erected through an appropriation from the undesignated legacies, has been opened and is a decided addition to the school plant. Bishop Thomas writes that it is complete in almost every detail and is splendidly adapted for class work.

With Our Missionaries

BRAZIL

Mr. and Mrs. Arthur B. Ward, new appointees, sailed on June 25.

CHINA—HANKOW

Mr. and Mrs. Arthur J. Allen, new appointees, sailed June 12.

CHINA—SHANGHAI

Mrs. John Ely of Shanghai, coming home on sick leave, accompanied by Mrs. Lawrence Chisholm, on advanced furlough, arrived May 24.

Mr. and Mrs. M. P. Walker arrived in New York on furlough, June 5.

Mr. and Mrs. James H. Pott and three children, returning to the United States, will sail July 22.

PHILIPPINE ISLANDS

Mrs. Leo G. McAfee and her son, Robert, sailed July 1 to rejoin Mr. McAfee, at Upi.

The Rev. and Mrs. George C. Bartter arrived in New York on furlough, June 1.

Mr. and Mrs. Harry E. Shaffer arrived on furlough, May 29.

Religious Education

THE REV. JOHN W. SUTER, JR., D.D., *Executive Secretary*

THE BIRTHDAY Thank Offering for the triennium just ended (1929-31) which was designated for the children's ward of St. Luke's International Medical Center, Tokyo, Japan, exceeded the offering of the preceding triennium by \$521.64. A report of the 1931 offering by provinces follows:

I	\$ 2,838.00
II	9,350.62
III	5,105.68
IV	6,752.32
V	4,538.09
VI	2,439.87
VII	1,575.25
VIII	1,896.08
Foreign	89.46
Miscellaneous	89.63
Total	\$34,675.00

St. Luke's International Medical Center, Tokyo, Japan, has sent us for each Church school in the United States which participated in this offering a very attractive print of a Japanese child. The print may be mounted in Japanese scroll style, thus making a *kakemono*. Leaders of kindergarten and primary departments will be glad to have it to show to their children and to hang on the classroom wall as a reminder of their interest in and desire to help the Japanese people. The print may be obtained from the Department by sending three cents to cover the cost of postage.

* * *

THE ADMINISTRATION of the National Accredited Leaders Association has always been conducted on a partnership basis, the partners being the diocese and the National Council. The rules and regulations of the N.A.L.A. and the method by which its work is carried on are carefully defined in the National Council's bulletin, *The National Accredited Leaders Association, Leadership Training Standards in the Episcopal Church*.

A glance at this bulletin will show just

how the National Council and the diocese have divided the administrative work between them. The National Council, through its Department of Religious Education, created the N.A.L.A. and drew up the rules under which the association is operated. The national office keeps a record of all the recognized instructors, as well as a record of all the pupils who have earned certificates or diplomas. The part played by the national office might be described as general oversight and the friendly giving of advice toward the solution of difficult problems whenever they have arisen. The part played by the diocese has included promotion, the setting up of diocesan teacher-training institutes, and, more particularly, the formal authorization of instructors. To quote from the bulletin:

In each case the educational authorities of the diocese send to the national office a statement indicating the instructor's fitness to teach, course by course. The judgment of the diocesan authorities in this matter is final. The national office merely records the fact that the person in question is acceptable to the educational authorities of the diocese as an instructor in the specified subjects.

From the foregoing it is clear that the responsibility for the successful maintenance of the N.A.L.A. has always been a shared one, the diocese and the National Council each taking a definite and responsible part.

Recently, a proposal has been made whereby the diocese, if willing, would assume a slightly larger degree of responsibility. Under the new plan, when a pupil has completed a single course and has fulfilled all the requirements for a certificate for that course, he will apply for that certificate to the educational headquarters of his own diocese. The authorized person at the diocesan office will then fill out the proper certificate and mail it to the pupil. To make this possible for the diocesan officer, the Department of Religious Education of the

Read a Book

THE *Church School Comes to Life* by Mildred Hewitt. (New York, Macmillan, 1932). \$2.50.

Religious-educational theories and catch-words are all too easy to memorize: learning by living, democratic procedure, creativity, etc. But what would happen if the superintendent of a Church school put some of these principles into operation in the actual running of his school? The answer is given in Miss Hewitt's book, which takes up in a vivid way definite, practical procedures, and covers a multitude of school problems, ranging from worship, lesson-material, music, architecture, and budgets, to moving pictures, gardening, poster-making, blackboards, and clay-modelling.

This is a book which the rector or superintendent should keep on his desk for frequent reference.

National Council will supply the diocesan officer with a quantity of signed certificates. Thus the only new responsibilities to be borne by the diocesan office will be those of issuing and recording certificates. (If the educational executive of the diocese wishes to cover this expense by charging the pupil a small sum for each certificate, perhaps ten cents, he will be at liberty to do so. This is a matter which must be decided in each case by the diocese.) When, finally, a pupil has earned and secured twelve certificates, having passed twelve courses, in other words, when he is entitled to receive the diploma of the N.A.L.A., the educational executive of the diocese will send to the national office the following form letter:

As diocesan officer in charge of the National Accredited Leaders Association in the Diocese of _____, I certify that _____ has duly completed twelve courses, in compliance with the rules and regulations of the National Accredited Leaders Association as published by the National Council, and is therefore entitled to a diploma.

Will you, therefore, please send to _____ a diploma bearing the signature of the Presiding Bishop.

This proposal was carefully discussed by the Department of Religious Education at its meeting on April 26, and the following resolution was unanimously adopted:

RESOLVED: That the Department of Religious Education recommends that the plan suggested by the Executive Secretary for decentralizing the clerical work of the National Accredited Leaders Association in the manner outlined by him be recommended to the dioceses and put into operation, diocese by diocese, as far as possible.

It is obvious that conditions vary considerably in the different dioceses. The educational office of each will be consulted, and no diocese will be asked to follow the new plan until it is ready to do so.

Adult Education

The Rev. D. A. McGregor, PH.D., *Secretary*
600 Haven Street, Evanston, Ill.

ARRANGEMENTS HAVE been made to use columns of the *Anglican Theological Review* for the publishing of materials in the field of adult education. This periodical is a quarterly edited by the Very Rev. F. C. Grant, dean of Western Theological Seminary, and the Rev. B. S. Easton, professor in the General Theological Seminary, assisted by a board of editors who are representative of the whole Episcopal Church. It contains articles on theological and biblical subjects and reviews a large number of religious books in each issue.

The editors of the *Anglican Theological Review* recognize the growing interest in adult education and have adopted the policy of presenting in every number of the *Review* one article devoted to this subject. Some of these will be outline study courses for adult groups, others will be book lists giving guidance in religious reading.

The next number, to be issued in July, will concern itself almost entirely with such materials. It will include an outline of study on *The Origins of our Religion* by Dean Grant, the Rev. B. S. Easton, and the Rev. C. B. Hedrick of Berkeley Divinity School. Another article will be

by Mr. Spencer Miller, jr., giving guidance to those who wish to study the problem of unemployment. The Rev. Alfred Newbery writes on Personal Counselling, giving suggestions to clergy as to how they can better fit themselves for this difficult and necessary service. The Rev. N. B. Nash has an article on "Christian Social Ethics in the Seminary." In addition the *Review* will include discussions of new religious books.

A special rate of one dollar a year is offered to new subscribers. The regular subscription rate is three dollars a year, but in order to introduce the *Anglican Theological Review* to new readers this special price is set for a limited time. Subscriptions should be sent to 600 Haven Street, Evanston, Illinois.

The Department of Religious Education heartily recommends the *Review* as a medium through which clergy and others interested in religious thinking can keep in touch with the best that is being written: the more so because the editors have broadened the field of the *Review* to include literature on adult education.

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

THERE SEEMS to be some misunderstanding about the two subjects for study. One leader said to me, "China and the American Indian seems such a strange combination as a subject for mission study." She had gained the impression that China and the American Indian constituted one subject. Some groups also have been arranging to give three sessions to China and three to the American Indian in an effort to cover both subjects. Perhaps it has not been made clear that the American Indian and China are two separate and distinct subjects. Some groups will study one, some will study the other, while others will study both, devoting one season such as Advent or Epiphany to the Indian and another period such as Lent or Advent to China. I hope that many groups will do the last—undertake both studies at convenient seasons of the year.

THE LEADER'S MANUAL for our forthcoming study of China which is now ready provides for a six-session course with suggestions for lengthening or shortening as local condition may require. The course, which is based on *Living Issues in China* by Henry T. Hodgkin, considers these current problems: the rise of nationalism; education in China; social changes in China; China's economic problems; the religious situation in China; and the Chinese Church and foreign missions. Copies may be purchased from The Book Store, Church Missions House, 281 Fourth Avenue, New York, for twenty cents a copy.

Another invaluable tool in our China study is the newly revised *China Handbook*. The new edition which is entirely up-to-date is obtainable from The Book Store at fifty cents a copy.

Young People

Miss Sallie H. Phillips, *Associate Secretary*
2224 R Street, N. W., Washington, D. C.

RECENT WEEKS HAVE seen the young people of the Church meeting in provincial conferences. Early in May over three hundred delegates and visitors attended the First Province Conference held at Pawtucket, Rhode Island. Simultaneously the Third Province held its conference at York, Pennsylvania. Early in June the Province of the Mid-West held its meeting at Brent House, Chicago. This conference gave serious consideration to the proposal for a national young people's conference next year and decided to invite the young people of the Church to meet in Chicago at that time in connection with the World Fair. To further this project the conference appointed a committee to confer with the Bishop of Chicago on the details of such a meeting.

* * *

IT IS EXPECTED that the new young people's *Handbook* will be published in the autumn. As it will consist chiefly of program material, suggestions of material for inclusion should be sent to the Associate Secretary for Young People's Work before August 1.

College Work

The Rev. W. Brooke Stabler, *Secretary*

IN LOOKING BACK over the 1932 Student Lenten Offering, one must attempt to keep within the range of vision not only the results in missions at home and abroad, but also the effect on the college campuses that shared in the offering.

In financial figures the report of the offering shows:

Participating colleges..... 75
Offering (received to June 6).....\$2,068.55

Expressed in terms of human life the report of the offering covers two parallel columns. The first ranges around the world: Twenty-eight sick Chinese children in St. Elizabeth's Hospital, Shanghai, will have comfortable, sanitary beds in which to convalesce. The medical missionaries of St. Elizabeth's will be in better position to save men's lives with their new hæmoglobinometer.

Back in the mountains of Haiti, men and women will come to know the Christ, and children will be educated because three workers will have mules to carry them along the forest trails. The doctors in St. Luke's Hospital, Tokyo, will have more microscopes to help them study men's physical ills. The laborers in the gold mines of Baguio in the Philippine Islands will be helped to build a chapel in which to worship God. The men and women of Balbalasang will come to know the presence of a Christian adviser and friend. Deep in the hinterland of Liberia, natives will rush to the river bank to welcome Bishop Campbell's motor boat, which has arrived because it was supplied with gasoline.

In our own country boys and girls will be helped to obtain an education at mission schools ranging across the country, from Virginia to South Dakota. At Nixon, on the Pyramid Lake Reservation in Nevada, needed musical equipment will add to the completeness of our ministry to the Indians. The Navajo orphans at Fort Defiance, Arizona, will live in rooms comfortably furnished. Down in the poverty stricken sections of El Paso,

Texas, children will come to know the Christ with healthy bodies and keen minds. In the Mariners Mission in Detroit, men caught in the depression and left homeless and poverty stricken will be given the security of a temporary home.

The parallel column shows the effect of the offering on the American college campus, where seventy-five groups of students made this offering. In each group, college students have been coming to understand that there is no such thing as a non-missionary Christian, for one cannot obey the imperative "Follow me" unless one obeys that other great imperative "Go ye into all the world——" Through study groups they have learned that Christianity and missionary endeavor are not titles of separate ventures, but are so inseparable as to be synonymous. They have come to realize that in history, as in contemporary life, when missionary vision grows dim Christianity dies.

They have come to understand the needs of particular countries and the problems, educational, medical, and evangelical, that the ambassadors of God encounter in the various mission fields. In the face of that need they have come to a knowledge of the power of prayer, and here and there throughout the country two or three students have come together for a period of worship each day.

One looks over these past six months and sees some of the needs of world being met; sees students offering their minds, their time, and their money in the service of Christ. One sees that for many students this has been an offering in a real sense "of our selves, our souls and bodies." One sees needs answered. One sees students growing mentally and spiritually. And one cannot help but say with a deepened conviction that it is manifest again here: that there has never been a time in Christian history when if the needs of the world were really presented and the living Christ in God fairly introduced, the rising generation has failed to respond to the one by offering themselves to the service of the other.—MARTIN FIRTH, *Chairman, 1932 Student Lenten Offering.*

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

Recreation—An Unemployment Relief Problem

WHILE THE EMERGENCY relief committees of hundreds of American communities are concerned primarily with providing employment, food, clothing, and shelter, older social agencies in those same communities are hearing the summons to provide for the satisfying use of the enforced free time of the unemployed. To meet this fresh problem many communities are calling for expanded programs of educational pursuits, vocational training and recreational activity.

Three distinct groups should be offered such community service, varied according to their respective situations. First there is the need of our unemployed adult population for activities between periods of job hunting and part-time employment. Many are taking advantage of every opportunity for reading, table games, music, drama, participation in small group social activities, and the making of things with their own hands.

Communities are also faced with a definite need for recreation opportunities for boys and girls, 16 to 21, through with school, but without employment opportunities. Practically their whole time is free—free for loafing, for delinquency, for getting into trouble. It is, however, equally free for vocational study, for service, for social and physical recreation activities, or for recreational craft activity through which self-expression is achieved and vocational interest discovered. Many young people of this age, still in high school and college, will not be able to find the customary vacation work this summer.

The third group is very frequently overlooked; that is, the children. Unemployed parents are more keenly affected by what happens to their children than by what happens to themselves. Many children belong to families without steady or adequate income, where home atmos-

phere may become depressing and family relations strained. As little Vincent, six-year-old son of an unemployed Newark carpenter, expressed it: "This house is always a cross house now." With overcrowding in their homes due to the doubling up of families, these children must find chances for natural play activities away from the home.

The Church cannot sit by in its all too frequent summer somnolence in the face of such calls to vital service. Enforced leisure knows no holiday. Concerned as it must be with the development and maintenance of character the Church must rise to meet this new call from the community for just such coöperation. The President's Organization on Unemployment Relief has already uttered the challenge: "The churches through their parish houses and meeting rooms have unusual opportunity for service."

It is an especial opportunity for the Episcopal Church, with its splendid equipment of 2,978 parish houses and guild halls. Some parishes, notably in Rhode Island, have already seized it. The exact program for a given parish will naturally depend upon the particular situation in its own community. The program will not be determined by any standard of budget, but by the standard of imagination and adaptability. The responsibility should not be left to the rector, but, with his consent, assumed by competent lay leaders able to develop volunteer assistance.

* * *

THANKS TO THE effective personal contacts of Dr. Grace Davis, the majority of the women "lifers" at Auburn Prison are communicants of the Episcopal Church. Dr. Davis, professor of sociology at Wells College, Aurora, is a member of the Central New York diocesan social service department.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

QUESTION: When were you made a member of the Church?

Answer: I was made a member of the Church when I was baptized.

Question: What is your bounden duty as a member of the Church?

Answer: My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom.—OFFICES OF INSTRUCTION, *Book of Common Prayer*, pp. 290-1.

* * *

THE TEACHING MISSION on the Great Commission conducted by the Field Department of the Fourth Province has been a notable and unique adventure in field work. There is abundant evidence that knowledge of and interest in the purpose and meaning of the Church has been revitalized in many sections.

The following evaluation of the movement was adopted by the Fourth Province Field Department:

a. Given the facts of the situation the laymen will respond.

b. The Teaching Mission has deepened and enriched the provincial consciousness of the Fourth Province. This was particularly noticeable at the recent Provincial Conference (March 10) in Atlanta.

c. The training of leaders, who are now prepared for field service.

d. The disclosure of the interest and loyalty of the laity.

e. The disclosure of the need for more aggressive and informed and industrious leadership on the part of many of the clergy.

f. The realization of the preliminary character of the movement.

g. The necessity for relating the individual giver to the program of the Church by means of the duplex envelope system.

h. The evangelistic appeal of missionary teaching.

i. The missionary spirit of the Woman's Auxiliary growing out of their missionary knowledge.

j. The deepening of individual spiritual lives as evidenced by the ascertained attitude of the Church in the Fourth Province toward the difficult problems of the times.

The three handbooks published in con-

nection with the mission, *Manual for Missioners, Preparation of the Parish, and Onward, Conserving the Results*, are splendid contributions to the field work literature of the Church.

Although the movement was initiated as a provincial plan it has produced both a parish plan and a diocesan plan and in both forms will be utilized outside the Fourth Province this coming year.

* * *

THERE ARE STILL a few places in this diocese where missionary funds are not properly segregated from parish funds. This is wrong in principle and unfair in operation to other parishes. One parish for several years has consistently reported a missionary pledge and has paid nothing on it. This indicates clearly a diversion of missionary funds. I do not believe that there are any circumstances which can warrant a reiterated lapse. Another congregation fails to use the duplex envelope, thereby denying to its people the opportunity to make missionary gifts, and leaving any remittances to the missionary treasurer of the diocese dependent on a shadowy surplus in the local treasury. Still another congregation has flatly refused even to consider the possibility of a missionary contribution, though they were not above asking the bishop for help which he promptly denied them. This is not playing the game. I hope next year I may be able to report to you that every congregation is undertaking its share of our common missionary responsibilities.—FRANK E. WILSON, *Bishop of Eau Claire*.

* * *

YOUR CONTENTION (see leaflet 2164, *Should There be a Canvass in a Year of Depression?*) has proven true in my five years' experience in this parish, the total number of subscriptions having increased one hundred per cent during that time, supplementing the loss of large contributions through death.—J. H. A. BOMBERGER, *St. Matthew's Church, Wheeling*.

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

EXAMINATION OF THE parish papers that find their way to the Church Missions House, reveals that many of them are good, but few of them are good-looking. Utility is sought, economy is sought, and beauty is lost in the search.

Attractiveness in printing does not imply costliness. It is possible to make any piece of printed matter pleasing to the eye, no matter how little it costs.

A visitor recently criticized a piece of National Council printed matter on the ground that the paper stock used was expensive. He was surprised—and converted—when shown that the difference between the stock used and that of a cheap, flimsy stock was precisely two cents a pound; and the entire job required just ten pounds of paper. For twenty cents was achieved the difference between a piece of printed matter that had a through ticket to the waste basket, and one that had dignity, beauty, and readability. The difference was worth dollars.

The supreme difficulty in the production of Church periodicals is to get them read. Readability depends considerably upon appearance. The paper that is attractive has a better chance to be read than the one that is unattractive.

Here are a few of the recurring faults of many parish papers:

Smudgy printing; uneven distribution of ink; offsetting.

Careless proof reading.

Type so small as to make reading difficult; people will not take the trouble to read a page of microscopic type matter.

Crowded heads; lines, paragraphs.

Careless folding and wrapping; papers reach destination frayed and wrinkled.

Mailing labels pasted over the title of the paper or over the text of the first page.

Most of the repellant papers could be made attractive without adding a penny to their cost. Even the mimeographed papers can be clean, neat, and pleas-

ing in arrangement, with effective heads.

The temptation is to print more than the paper will hold. As a general principle, ten-point body type is the smallest that should be used. Even though less material can be printed, it is likely that what is included will be read.

Long lines are difficult to read. Double column makeup is better than single column wide measure, in most instances. Always, if the type is small.

White space is worth what it costs. Often it is worth more than the black type matter—if it makes reading of the type easier, or if it stops the eye which would otherwise fail to stop and read at all.

Display lines (heads and sub-heads) should be in proportion to the size of the page and the length and importance of the story—and always they should be in good taste.

Some parish papers could carry better material, with more variety, better writing, more definiteness of aim, but most of them are fairly good in such respects. The apparent need is for them to *look* better, more attention value, more attractiveness, more inviting, more easily read.

Who will be the first to send to the Department of Publicity samples of "Before and After," showing that this suggestion has been taken to heart? Remember, too, that the Department is eager to advise and help in such matters, and if you care for a constructive criticism of your parish paper, all that is necessary is for you to ask—sending a few sample copies with the request.

* * *

THE NEW EDITOR of the diocesan paper of Upper South Carolina, the Rev. Albert R. Stuart, includes in his statement of policy, the praiseworthy ambition to "create more national Church consciousness" and says, "to this end I plan to introduce as much national and general Church news as possible."

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Social Work in Pennsylvania

A practical and timely example of W.A. coöperation is the work which the Pennsylvania Branch has carried on in connection with unemployment relief. Not only is it an example which other groups might emulate, but its relation to the economic and property aspects of "The Kingdoms of Our Lord" is obvious.

IN DECEMBER, 1930, when the unemployment situation first assumed serious proportions in Philadelphia, the Woman's Auxiliary formed a special committee for unemployment relief, in coöperation with the Woman's Auxiliary Supply Bureau, to help needy women who could sew. Since the War, the Pennsylvania Supply Bureau has prepared the sewing of the Auxiliary on Red Cross methods, cutting by electricity hundreds of garments, which are then assembled by volunteer Church workers, and are distributed to parishes to be sewed. This suggested a plan for relief.

Briefly, the plan, which was commended as the best piece of "made work" in Philadelphia, is this: A few women assumed the responsibility for the overhead cost, which consists of the purchase of all materials and some expense for administration. It is considered advisable not to ask for general contributions for overhead but to let it be known that every dollar anyone contributes is paid directly to the women for their sewing.

The committee is fortunate in having a former Supply Bureau secretary in charge. She interviews the women applying from the social service agencies and from our churches. She has also investigated many of the applicants and learned their needs.

The Supply Bureau has a fine group of Auxiliary members who assemble the cut garments for the parish auxiliaries. They have added to their work the tre-

mendous task of assembling these thousands of garments cut for this committee.

The sewing is put up in allotments which a capable seamstress could sew in one day. For this she is paid \$2.50. No one is allowed more than three allotments per week; thus the weekly maximum is \$7.50, or thirty-three dollars a month.

The garments made were given to Church missions far and near and to the relief bureaus in our city. This relief committee helps the manufacturers by the purchase of the materials used. It helps the women who sew to keep their respect while supporting themselves and others, and the clothing is, of course, a blessing to those who are kept warm by it.

* * *

AT THE EPISCOPAL Social Work Conference held in Philadelphia, May 13-17, in conjunction with the National Conference on Social Work, Miss Annie R. Swan, chairman of the Social Service Department of the Pittsburgh branch, read a paper, Coöperation of the Woman's Auxiliary in a Social Work Program of the Diocese. Reporting this meeting in the Pittsburgh Woman's Auxiliary Bulletin, Miss Swan writes:

Dioceses from all over the country were represented—from Boston to Los Angeles and Minneapolis to New Orleans. Some hundred delegates were present at our Auxiliary meeting. I hope at some Auxiliary meeting later to talk briefly on the conference, however, these points were agreed upon as being essential in the social work program of the Auxiliary:

- Volunteer training classes
- Study classes
- Corporate meetings of professional workers and Auxiliary members
- Community coöperation with other agencies, groups and denominations
- Membership of the Auxiliary chairman on the diocesan department of the Social Service Committee as intermediary officer.

Copies of Miss Swan's paper are being sent diocesan social service chairmen.

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

THE REV. WILLIAM C. EMHARDT, S.T.D., *Counselor*

DURING THE EARLY days of the National Council the question of work among Jews was presented frequently and certain appropriations for investigation were made. The officers of the Foreign Born Americans Division were not sympathetic with the program of expansion of a mission to the Jews as a part of our national policy. This implied no criticism of diocesan efforts to establish missions for the Jews, growing out of inherited traditions or local conditions. It seemed unwise, however, for the National Council to adopt a policy that segregated the Jews and singled them out for special treatment.

The Jew in America has become a permanent and substantial element in the life of the community to which he belongs. If isolated and ignored, a spirit of distrust and often resentment seems likely to develop. It should be remembered that the Jew of recent immigration comes to America with the recollection of the abnormal conditions that have created the Ghetto and engendered anti-Semitism. To the Jew, the Christian world is involved in accusations of arrogance and religious discrimination. The Jew is naturally self-assertive, and if the suspicions of the Old World conditions dominate the Christian atmosphere of America, the Jew who has profited by the unrestricted educational and economic opportunity of America resents the social isolation that he believes has been forced upon him. The resulting mental condition introduces an unhealthy sentiment into American life.

American Christians should realize that economic and social strictures that have suppressed the Jew in Christian countries are attributed to the Christian Church, and that the individual Christian is viewed as potentially arrogant and as a possible oppressor. A "mission" to the Jews is viewed as the expression of the

assertion of an attitude of superiority.

On the other hand, leading Jewish thinkers agree that the conscientious Christian is under moral obligation to share the message of his Master with all mankind, including the Jews, having recourse, however, to normal and natural methods.

This challenge implies no necessity of propaganda. In fact it is doubtful whether the primary approach of Christianity may be effected by mere verbal appeal. The basic approach seems to grow out of the confidence created by the life and attitude of the disciples of Christ. Thus it is logical to assume that if professors of Christianity consistently practice Christianity in relation to their Jewish neighbors, a mute appeal goes forth and an opportunity for the revelation of the message of Christ is open.

If Christian ministers of all types could be induced to comprehend the Jew in the natural scope of their parish ministrations, and Christian people taught to develop a natural attitude of friendliness towards Jewish neighbors, many Jews, disturbed in their allegiance to their old belief and seeking some new form of religious or ethical expression, will be turned to seek the Christian Church rather than Christian Science, psychical research, or communism. A number of Episcopal Churches have as communicants former Jews who embraced Christianity because of the practice of Christian fellowship and not because of studied propaganda. There has been a slogan in the Church for the past ten years in relation to the foreign-born—"for every Churchman a foreign-born friend." The comparative minority of Jews to Christians in America prompts an alternative slogan—"for every Jew a Christian friend."

This question has been studied intensively for several years by a group known as the Committee on the Christian Ap-

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proach to the Jew, operating in connection with the International Missionary Council. The primary object of this committee is to carry conviction to Christian ministers that they develop this natural approach to the Jew in the individual Christian churches. It is quite possible for different religious bodies in America to develop within themselves a program along these lines. The expense, however, would be considerable, not less than ten or fifteen thousand dollars a year.

In consideration of the fact that the primary approach to the Jew is a Christian rather than a denominational problem, the Advisory Commission on Ecclesiastical Relations have accepted this as their policy, deriving satisfaction from the fact that even the title of the commission removes the imputation of segregation of the Jews for missionary effort.

In consideration of the methods of sustaining this approach it is suggested that recourse be had largely to literature. Little is to be gained, however, by literature put forth directly for the Jews. In contacts made through individuals it is a primary necessity that the individual himself be not merely cognizant of the basic arguments for Christianity, but also be able to give account of the faith that is in him. For this reason it seems desirable to have published, or republished for the use of Christians in America in general, some very simple book on Christian apologetics or Christian evidence. This book would serve the dual purpose of instructing the individual Christian in the essentials of his faith, and place in his hands a simple statement that he can give to his inquiring brother of Jewish tradition. There is possibly needed in addition to this for Church people a simple book of elementary instructions in those principles which differentiate the Church from other religious bodies.

Dr. Emhardt, who is a member of the Committee on Christian Approach to the Jews, is also one of the four American members of the international committee.

The other members are Dr. J. S. Conning of the Presbyterian Church, the Rev. Henry Einspruch, of the United Lutheran Church, and the Rev. S. Gould of the Church of England in Canada. There are also seven members from the British Isles, and four from Continental Europe. Dr. Emhardt is also Chairman of the Joint Committee of the Home Missions Council for the promotion of this type of work.

* * *

IN A RECENT report concerning religious conditions in Europe, the Rev. Frank Gavin makes the following interesting comment on conditions in the Hellenic Orthodox Church of Greece:

I was enormously impressed by the vast differences wrought in Athens in a decade. The political and economic life seem stable and sound, and this fact (if it be so) is symbolized by energetic business, new vitality and keenness, and a sense of national adulthood. Rejuvenescence seems the note of the day. It is paralleled in the Church's life also. Every new suburb of refugees has its new church, the center of communal life. Wherever the refugees have come (I was told in all quarters) new energy has come into the life of the locality. Smyrniotes make excellent citizens, students, and business men. There has been a great revival of preaching in recent years. In many of the churches—and there are very many new ones, some of them very handsome—there is a five p.m. preaching-service each Sunday and feast days. Many people, undergraduates, professors, and business men, assured me that going to church anywhere in the city was acutely uncomfortable; the churches are full to the point of serious discomfort. This is particularly true of sermon-times, for which a substantial proportion of the congregation arrives long before the hour. (The tide of unbelief and materialism, very apparent a decade ago, seems to have subsided.) There seem to be a number of competent, keen, energetic, and alert young priests who have captured the hearts of the younger generation.

The Y. M. C. A. and Y. W. C. A. are working energetically, under the approval and coöperation of the Church. The private schools of Athens have all recently had to conform to a new law which prescribes that elementary instruction must be given in Greek and in all cases except those of the Roman Catholic schools, the Church has an active part in religious education.

In an early issue the Ven. Joseph T. Ware
will discuss the Family Relations Institute

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

A BRASS BAND recently organized at the Okolona Industrial School, Okolona, Mississippi, furnished music for the commencement exercises, May 15-18. But the band had larger ambitions than this and determined to give free concerts on the school grounds which not only the students but the Okolona townspeople, as well, might enjoy. To carry this out a suitable bandstand was needed, for the construction of which there was neither material nor money in sight. Then someone had the happy idea that the old lumber which had served to make forms for the new concrete classroom building might be salvaged, cleaned up, and used again. Everyone set to work with determination with the result that a really beautiful bandstand is now located in the center of the school campus. Every Sunday afternoon and on many other occasions, the band is heard by large groups of people many of whom drive out from Okolona and take occasion to express their gratitude for the service the band is rendering the community as well as the school.

* * *

ON MAY 27 THE new dining hall was dedicated at the Fort Valley High and Industrial School, Fort Valley, Georgia. This handsome brick building, constructed entirely by the students themselves, is a memorial to the late Rev. Samuel Henry Bishop, the first director of the American Church Institute for Negroes. The trustees of the school, meeting there on the same day, enabled Bishop Mikell of Atlanta and Bishop Reese of Georgia to be present for the exercises. The main address of the occasion was made by the Rev. Robert W. Patton, the present director of the Institute and Mr. Bishop's immediate successor. The speaker commented not only upon the splendid character of his predecessor but also upon the wonderful

start the Institute had under Mr. Bishop's leadership and how the policies he had put into effect were so sound and practical that they were still guiding the work of the Institute today.

The trustees at their meeting, made a careful survey of the school's affairs and took such action regarding its financial condition that a deficit of eighteen thousand dollars which has slowly grown up over a course of years was reduced to less than ten thousand dollars, while a definite plan was adopted whereby the balance of this indebtedness will be liquidated. The name of this school will be changed soon to the Fort Valley Normal and Industrial School as this title is more descriptive of the work the school is now doing than is the present one.

* * *

THE MEETINGS OF the various alumni associations at the schools at commencement gave the Institute and the school officers the opportunity of soliciting their financial aid and interest in rendering more help to their schools, both as organizations and as individuals. The Institute considers this of vital importance to the future of its work and that of its schools and is making every effort to reach each graduate and former student of its nine institutions with the message that they have a real responsibility to the school which gave them their education.

* * *

GROUND HAS BEEN broken for the new girls' dormitory at the Voorhees School, Denmark, S. C., and many students are being retained at the school this summer to erect it. By using the students in this way they are given the benefit of practical work and at the same time the opportunity of earning their way through school. The Girls' Trades Building, the cornerstone of which was laid March 31, is well on the way to completion and should be finished in the fall.

The Commission on Evangelism

Authorized by General Convention

THE REV. MALCOLM S. TAYLOR, *Director of Evangelism*

3510 Woodley Road, Washington, D. C.

"WELL, I'LL TELL you why I stopped going to Church", said a man to his new rector; "I used to go, but neither the services nor the sermons gave me any help in the actual living of my daily life so—I just stopped."

We cannot pause to ask what the rector said to him or what the result of their conversation was, but we are interested in the fact that this man is one of a very large number in and out of the Church, who are today challenging Christianity just as truly as challenges were ever issued in the days of chivalry.

The Commission on Evangelism realizes very vividly the fact that the Church is being thus challenged. We believe that the Church ought to be challenged. While it is true that every individual must realize his own responsibility for his spiritual health and growth and work steadily for it, yet he also has a perfect right to expect that the Church, more than any other agency, shall help him on his way.

We also believe just as emphatically that the Church is abundantly able to help. As "the body of Christ", animated by the Holy Spirit, the Church is completely equipped to render all the spiritual help needed by individuals or groups. Convinced of this, the Commission on Evangelism welcomes (in the name of the Church, so far as that is possible) all challenges and consecrates itself to the task of meeting them.

Since the range of needed spiritual help is so vast, our commission has dealt with it by emphasizing five lines of activity through which it will seek to proclaim Christ as the way, the truth and the life, and help in quickening personal religion.

These five means were set forth here last month (June SPIRIT OF MISSIONS, p. 411). We are stating them again

because it is most important that both our clergy and laity have them in mind as clearly and adhesively as possible; for the satisfaction of the particular spiritual need of each one of us is to be found along one or more of these paths:

I. The promotion and deepening of the spiritual life by

a Preaching and teaching missions

b Conferences and retreats

c Programs of evangelism for childhood and youth

d The foundation and promotion of prayer groups

e Setting forth and preparing devotional literature.

II. Training those qualified to conduct preaching and teaching missions and arranging for such missions with adequate preparation and follow-up.

III. Making effective contacts with colleges and theological seminaries and following up such contacts.

IV. Seeking coöperation with other evangelistic efforts.

V. As opportunity affords, to aid the provinces and dioceses in the creation of commissions on evangelism and to assist in the prosecution of their work.

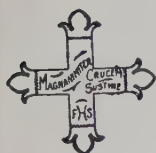
Next month I want to take up these five paths of activity in detail, stating what has been done since May first, when these means were outlined and adopted by the commission. Just now we are at work on paths, I, II and IV. We have just concluded a five-day conference at the College of Preachers, in Washington, on preaching missions and schools of prayer, conducted by the Bishop of Lexington and myself (Ib., Id., II), and on June 15-17 I attended the meeting of the Commission on Evangelism of the Federal Council of Churches at East Northfield, Massachusetts, to tell them of our program of evangelism and to take part in the discussions.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



"AT LEAST ONCE" is the advice urged by one summer training school. Experience has shown that after attendance once, one is likely

to attend again.

The Committee on Summer Conferences offers through its chairman, suggested programs for the use of the Order's representatives at various conferences throughout the eight provinces. The National Council of the Order has made provision, as far as practicable, for such representation. For information regarding attendance or programs, application should be made to the chairman or to the member of the committee residing in your own province or in the province within whose borders is located the conference selected.

Distribution of literature to over thirty conferences has been provided by the Committee on Extension.

Development of methods of work is progressing, and in order to make their use effective the leader is in need of training. Few find it possible to take a regular course of study at an established school, but many can take advantage of the opportunity offered by the summer conference. The conference period of one week or more will suffice to start one on the road toward becoming a trained leader. Work there may be supplemented by further study at home by means of books recommended by class leaders.

Diocesan and parochial officers may do much toward the success of this endeavor by showing approbation of its aims and methods.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



HOW DOES A DIOCESAN CMH come into existence?

Usually any new CMH begins as did the first one twenty-one years ago, because a few socially-minded Church people become concerned about the problems young people are meeting and decide, as Church men and women, to do something to help. This small group will then learn whether CMH is really needed in its diocese, by talking with local clergy and social workers and by writing the national CMH for any information it may have on local conditions, including illegitimacy and juvenile delinquency statistics. They will also consult the bishop of the diocese, interest other socially-minded church people and organizations, and try to enlist support for a CMH.

But a CMH society will actually be born when the following things happen: When a body of Church men and women form themselves into a board of directors, with the consent of the bishop, for the purpose of undertaking in the name of the Church and our Lord, work with problem and unadjusted girls; and when this responsible body has adopted a constitution and incorporated under the laws of the State.

The board also makes a budget for the first year and secures, in cash or in pledges, enough money to meet these necessary expenses. It also makes plans to spread information and to arouse interest throughout the diocese so that continuing financial support and volunteers for active service will be assured to the new society.

The final step is of utmost importance

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—the selection by the board of an executive secretary who is an intelligent, professionally trained case worker, and a Church woman. In her hands will rest the responsibility for carrying on the actual work with the girls, the office details, and the carrying out of the policies and plans which she and the board will make together.

The CMH National Council is eager to help at each step of the organization process, as well as later, with the experience of other CMH and social and Church organizations. But it should be remembered that each diocesan CMH is a unit responsible to its own board and bishop.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



THE AMERICAN Church Army was represented at the Jubilee Thanksgiving Meeting of the English Church Army held in London on Ascension Day (May 5), by the Secretary, Captain B. Frank Mountford, and a mission-sister trainee. In the procession of nearly a thousand C. A. evangelists and mission sisters, our delegates were accorded a place immediately behind the Archbishop of Canterbury. The jubilee sermon which the latter preached, was based upon the Master-Evangelist's words:—"Go out quickly into the streets and lanes of the city and bring in the poor, the maimed, the halt, and the blind."

* * *

THIS SUMMER OUR trainees are literally out in "the streets and lanes". A team of eight are singing and witnessing their way on foot through some seventy-seven parishes in the two Massachusetts dioceses. They will resume their training in the autumn, but where, is not known now, as the hospitable training center in Providence, R. I., is required for diocesan use. One of our dreams for the future is of a combined headquarters and training center in or near New York.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

WHEN THIS ISSUE OF THE SPIRIT OF MISSIONS reaches the reader the National Young Men's Division Conference of the Brotherhood of St. Andrew will be on the eve of assembling at the University of Washington, Seattle, for a three-day meeting, July 10-11-12. The program of the conference will include consideration of the chief problem areas, both social and individual, which the Church must face during the coming years if she is to offer the way out to a disillusioned world. Hundreds of representative young Churchmen from many parts of the United States, but especially from the Pacific Coast, will take part in the conference sessions. The program will include several bishops who are especially interested in these problems.

KENT CONFERENCE

THE CONFERENCE OF boys from New England preparatory schools, recently held at Kent School, was attended by over fifty boys and leaders from sixteen schools and colleges. Discussion groups brought in an interesting series of findings on problems confronting youth in school and college life, with suggestions for the development of more vital religious experience and more effective Christian service on the part of youth. Similar conferences will be held in successive years.

FIFTH PROVINCE CONFERENCE

A CONFERENCE OF older boys and young men in the Fifth Province, but especially from the Diocese of Michigan, was held at Ann Arbor, Michigan, May 6-8, under the leadership of the Rev. Irwin C. Johnson, Chairman, Young Men's Division Committee of the Brotherhood of St. Andrew. Over 225 boys from sixty parishes and missions were in attendance, and a strong and inspiring program was carried out.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



LAST WINTER MANY persons were reading and studying *Building a Christian Nation*, a book dealing with various phases of the work of the Church in this country. A review of its pages recalls some of the ways in which the Church Periodical Club helps in this building. Its part, of course, is not to build directly, but rather to provide tools for the workers.

While in health and good standing the man in the city streets has little or no need for the C.P.C., but if illness, old age, or wrong doing takes him into a city institution he will find a varied provision of reading matter, in some cases planned with the chaplain to meet his special needs.

For the foreigner in America the C.P.C. has been able to do less than it would wish owing in part to a lack of understanding of the need among our own people who buy and read foreign literature. Such of this as is available finds its way to Ellis Island, to Seamen's Church Institutes, and to a marine hospital where a Chinese sailor or one who can read only Arabic may find books in his native tongue. The Arabic books were passed on by a woman in a city hospital who could read no other language and for whom the C.P.C. had bought the books originally. The Chinese books came from St. John's University, Shanghai. Several years ago Japanese Prayer Books were supplied for a farming colony in western Nebraska, ministered to by a Japanese clergyman. Material is given locally to foreign groups here and there, but probably the most outstanding effort has been in connection with the library at Brent House, the National Center for Devotion and Conference in Chicago. For the use and at the suggestion of the Oriental students who are encouraged to use this library individually and in conference groups, a

number of books have been purchased from the general book fund. Many valuable additions were made last year by the C.P.C. in Southern Ohio which took this library as its special object:

One more aid to building may be mentioned here. The Church rightly concerns herself with her own children in college and university. The C.P.C. is trying to do its part by supplying books on religion at the request of student secretaries. Some years ago small standardized collections of books were provided, but now the student secretary asks for a few books at a time as the need arises. It is a joy to know that the books are used. Occasional letters of thanks come from the students themselves, full of enthusiasm for the opportunity to read along the line of religion.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



THE ANNUAL Council of the Guild of St. Barnabas for Nurses held, May 19-20, at the Church of the Saviour, Philadelphia, was attended by delegates from seventeen branches. The offerings at the corporate Communion and at the evening service were designated for the work of Miss Eleanor Marable, a member of the Guild and missionary at Elkton, Virginia, and of Miss Ellen T. Hicks, the Guild missionary who is superintendent of St. Luke's Hospital, Ponce, Porto Rico.

A new edition of the Guild Manual was authorized which will be known as the Dean Davis Memorial Edition, in honor of the late Carroll M. Davis, for many years an invaluable friend. The committee on revision consists of the Rt. Rev. W. R. Stearly, Bishop of Newark, the Rev. Howard C. Robbins of New York, the Rev. Charles T. Walkley of Orange, and the Chaplain General.

Full reports of the council, with a list of present branches of the Guild, will be sent upon request to the Guild, 480 Herkimer Street, Brooklyn, N. Y.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



THE GIRLS' Friendly Society in this year's summer conferences especially, is expressing its faith in the future through its emphasis on work with candidates.

The national leadership training conference at Adelynrood, South Byfield, Massachusetts, July 22-26, will stress work with candidates; and there will be a special four-day conference for candidate leaders at the Rhode Island G.F.S. holiday house, Saunderstown, Rhode Island, August 27-31.

The chaplain of the Adelynrood Conference will be the Rev. Charles Townsend who will give each morning a meditation on Placing the Child in the Midst—a subject with wide implications for every one. This will be followed by a course by Esther J. Sharpe, national chairman of candidates on The G.F.S. Venture Begins, a training course for candidate leaders and prospective leaders. After seeing the "venture begin" the conference will Go Forward with the G.F.S. under the guidance of Helen Anne Wright, national program adviser, discovering how leaders are developed through branch activities.

As the aim of the conference for candidate leaders is to give them an opportunity to come in direct contact with the candidates themselves under conditions in which they may study their needs and learn ways of meeting those needs, a group of candidates from nearby branches will act as a demonstration class for the conference at Saunderstown with ample opportunity for observance on the part of the leaders.

Church conferences at which the G.F.S. is represented this year are: Asilomar, California; Kiskiminetas, Pennsylvania; Gambier, Ohio; Hillsdale, Michigan; Harvard School, Los Angeles; Annie Wright Seminary, Tacoma, Washington; the Blue Mountain Conference, Frederick, Maryland; Wellesley Confer-

ence on Church Work, Wellesley, Massachusetts; the Madison Conference on Rural Work, Madison, Wisconsin.

The G.F.S. is holding its own conferences in the following dioceses: Albany, Chicago, Connecticut, Iowa, Lexington, Los Angeles, Massachusetts, New Jersey, New York, North Dakota, Pennsylvania, Rhode Island, and Virginia.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



ON MAY 29 the Seamen's Church Institute of Tacoma, Washington, closed its doors and abandoned this important field of missionary work.

This unfortunate action was necessitated by the inability of the Seamen's Church Institute of America to continue its financial assistance to this work, due to the reduction in our budget made by the National Council last October and the impossibility of obtaining sufficient local financial help. Thus a work which has cared for the material and spiritual needs of seamen in this port for more than fifty years and since 1923 affiliated with the national society has succumbed to the inability of the Church to maintain and support her missions.

It may be necessary to close other Institutes before the end of this year.

We have sustained another great loss in the death of Captain Robert Dollar, for many years a member of our national Board of Directors, and of the Board of Directors of the Seamen's Church Institute of San Francisco, of which he was, at one time, president.

A few years ago Captain Dollar purchased a waterfront site in San Francisco at a cost of \$100,000 upon which is to be built the new San Francisco Institute. Both the land and building when completed will be his gift to the service of seamen in that port.

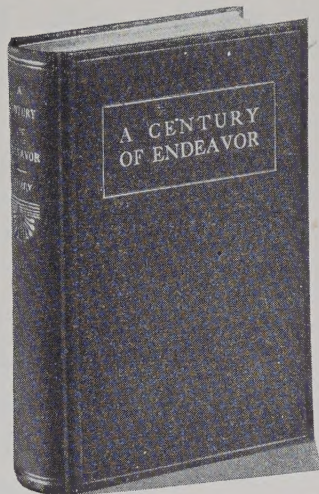
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The Answer of Whitsunday

WEEKS ELAPSE before rainfall at the headwaters of a great continental drainage system registers where the river enters the sea. A month after Whitsunday the final total of contributions to the Deficiency Fund is not known at Church Missions House.

The indications are that the General Church will receive \$325,000 of the amount that is needed to meet an estimated deficiency in income under the reduced budget for 1932. This statement is based on the following figures:

Contributions already received.....	\$167,401.55
Reported but not transmitted.....	50,934.08
Additional assurances	82,742.17
Estimated from dioceses not heard from.....	25,000.00
TOTAL.....	\$326,077.80

This is not a full measure of success,* but it represents earnest effort and genuine sacrifice, and it is sufficient to transform an impossible situation into one which is possible of solution before the end of the year. This hope is justified by the following considerations:

- (1) Further economies in administration of the budget of the National Council.
- (2) The door remains open for additional gifts to the Deficiency Fund throughout the remaining six months of the year. Many are contributing a percentage of their salary in instalments as the salary is received.
- (3) The receipts from the dioceses on quotas may exceed "the expectancies" reported last January.

In the midst of days of fearfulness and difficulty the people of the Church have met valiantly a desperate situation. Every little brown penny in this offering has a religious lustre.

SURSUM CORDA!

* If sums raised for diocesan emergencies are included, the total given on Whitsunday is nearly a half million dollars.

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE

281 Fourth Avenue

New York, N. Y.